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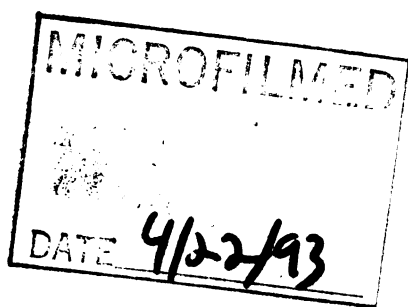
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THE
MASONIC REVIEW.

BY C. MOORE.

"An Order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."—LAFAYETTE.

VOLUME XV.

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# The Masonic Review.

VOL. XV.—CINCINNATI, APRIL, 1856.—No. 1.

## OUR BROTHER GEORGE WASHINGTON.

[A song for the 22d of February, 1856. By Bro. E. W. H. ELLIS.]

### I.

**E**T the nation rejoice at the birth of the brave,  
Who bared his proud bosom our rights to defend,  
And, long as the Star Spangled Banner shall wave,  
Let our thanks for the gift of the Patriot ascend;  
But nearer to us does our brave Brother stand,  
With the Jewel adorned, and with Gavel in hand,  
And the deathless Accacia, and the Laurel of Fame,  
Shall encircle forever our Washington's name!

### II.

When the toil of the camp and the battle was o'er,  
The camp-fires burn'd brightly, and dead silence reign'd,  
All hushed was the shout and the deep cannon's roar,  
And nought but the cry of the sentry remain'd,  
By the Orient Chair see our great Brother stand,  
With the Jewel adorned, and with Gavel in hand,  
While the deathless Accacia and the Laurel of Fame  
Were twining a wreath for our Washington's name!

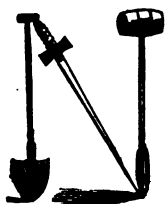
### III.

Long let us remember the Patriot true,  
Whose life was one lesson of Brotherly Love,  
Who fought the good fight, and who vanquished the foe,  
And ascended by Faith to the Grand Lodge above;  
And long as his love in our bosoms shall burn,  
We'll hail this proud day on its welcome return;  
And the deathless Accacia, and the Laurel of Fame,  
Shall encircle forever our Washington's name!



## THE TEMPLE AND ITS BUILDERS.—NO 7.

BY PROFESSOR LIPPIT.



NOT long was the temple of Solomon to remain the common resort of all the tribes of Israel for worship. The rupture that occurred under the son of Solomon created bitter feuds and civil wars among the Jews, until at length the ten tribes set up an altar at Mt. Gerezim in Samaria. Deserted by the ten tribes, it did not remain wholly pure with the kingdom of Judah, but was often desecrated by altars raised to idols. "Manasseh built altars for all the hosts of heaven in the two courts of the house of the Lord. And he caused his son to pass through the fire, and observed times and used enchantments, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord to provoke him to anger. And he set a graven image of the grove that he had made in the house. King Josiah commanded Hilkiah the High Priest, and the Priests of the second order to remove the idols of Baal and Ashtoreth from the house of the Lord." (2 Kings, xxii, 4-13.) "And the altars that were on the wall of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and break them down from thence, and cast the dust of them into the brook Kedron." Indeed, so degenerate and debased in their worship of Baal had the people become, that their idolatry was more loathsome in the eyes of Jehovah than the idolatry of the nations driven out from Canaan. The temple not only became disused, but was suffered to go out of repairs. These repairs had been kept up by voluntary contributions, but now the outward service of the temple being given up, the priests having become corrupt, it was suffered to go to decay.

There was a treasury in the temple, where the gold and silver collected for the maintainance of the public worship was deposited. But even this was often used for political purposes, and more often plundered by neighboring nations which made war upon the Jews.

For three years after the death of Solomon, Rehoboam kept up the true worship of God, but then he lapsed into the grossest idolatry, and his subjects following his example, exceeded all that went before them. For they not only set up images and groves upon every hill, and under every green tree; but to add to their gross impiety, introduced the detestable crime of Sodom, for which the Canaanites had been driven out before them.

Under these strong provocations in the fifth year of his reign, God sent against him Shushah, king of Egypt, who invaded his dominions

with a very numerous army, and having ravaged the country, taken most of the fortified places, and entered Jerusalem without opposition, plundered the temple and palace of their rich furniture and movables, took away all the money found in the King's treasure, and the treasure of the Sanctuary, and, at the same time carried off the golden shields which Solomon had made. So reduced was Rehoboam by this invasion, that he was compelled to substitute in the place of these, shields of brass, for the use and ornament of his guards. These shields, one hundred in number, were borne by the attendants of Solomon as he went up to the house of the Lord, and hence were not only a sign of the glory of the kingdom, but also became in a manner sacred. Their cost was about \$2,000,000, and the fact that nothing was left to the King to replace them, shows how severely he had suffered from the invasion of Egypt.

Again the Assyrians attacked both Israel and Judah, because they withheld their annual tribute. Shalmeneser, therefore, led his forces against them, and easily conquered all the country of Israel, and carried the people away into captivity, and the country was peopled by persons moved from more eastern portions of the empire, in accordance with the custom of Eastern monarchs. These people were idolaters, but wishing to learn something of the local gods of the land, applied to the king for some one to be sent to instruct them. He complied with their request, and hence the mingled character of the Samaritan worship.

The kings of Judah and Israel had depended upon the aid of Egypt, but when they were attacked, Egypt brought no assistance. After the war had raged three years, Shalmeneser having died, Senacherib laid siege to the strong places of Hezekiah King of Judah.

He failing of his expected aid, sent to the Assyrian King, humbly acknowledging his fault, and offered to submit to terms. He was obliged to pay three hundred talents of silver and thirty of gold. This was a large sum to raise, and could only be raised by the greatest effort. The gold and silver of the palaces and from the treasury were taken, together with the gold that overlaid the doors and pillars of the Lord's house. But after Senacherib had taken Ashdod, then considered the key of Egypt, he concluded it would be unsafe to leave as vigorous a people as Judah in his rear. He therefore renewed the war, and sent two of his ablest generals to demand the unconditional surrender of Judah, intending on his return to transport them also, as he had Israel. But God thwarted all the schemes of the wicked King, by diverting him from his purpose by rumors, by an army of mice

gnawing their bow strings, and finally by the awful slaughter of 185,000 of the Assyrians in one night.

Meanwhile a new power arose to break in pieces the Assyrians. Babylon became the mistress of the east. He soon appeared before Judah and captured the city which held out in its allegiance, hoping again for aid from Egypt.

At last it submitted by the payment of a small sum; but three years after, Jehoiakim refused to pay tribute, and of course brought down upon him the anger of the King, who sent some Chaldean troops to hold Jehoiakim in check, and form the nucleus of an army raised in that quarter. When Nebuchadnezzar was released from his campaign, he returned to Jerusalem, captured Jehoiakim, and sent him a prisoner to Babylon, and set up in his place Zedekiah, but plundered the temple of all its treasures and stripped it of its last golden ornaments, at the same time sent all the princes, and the finest troops, and one thousand artisans to Babylon. Nebuchadnezzar took from Zedekiah a solemn oath of allegiance, which was scrupulously kept for several years; but in the ninth year of his reign, led by the hope of aid from the king of Egypt, he revolted. This brought the king of Babylon upon him with all his forces, and laid siege to the city. After four months strict blockade, a breach was made in the wall, and the Jews having lost all heart, the city was taken. Zedekiah escaped, but was pursued and captured. The city was given up to destruction it was set on fire, and what the fire spared was overthrown by the soldiery. All the utensils of the temple were carried off, the brazen laver and the two pillars, Jachim and Boaz. No mention is made of the ark, but as there was no ark in the second temple, it is presumable it too was carried away.

The whole nation were carried away captive, and the Jewish nation ceased to exist as a separate people. Having suffered for their great crimes, God had now given them over to his enemies. Thus perished Solomon's Temple, 418 years after it was built. 588 years B. C.

What scenes had transpired in and about it! But now, alas! it became but a heap of smouldering ruins. Yet there remaineth the promise of its restoration, and of a glory far surpassing its former. For the Messiah was to tread its hallowed courts. We shall next speak of Ezra, and the rebuilding of the Temple.

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As the Sun is the source of light to the world, so is the W. Master the dispenser of light and knowledge in the Lodge.

## MASONIC ODE FOR WASHINGTON'S BIRTH DAY.

{Written by Mrs. SOPHIA H. OLIVER, and sung by a select choir at the Masonic celebration, on the 22d day of February last, in this city.}

**H**ERE'ER our star-striped banner floats,  
 In every land, on every sea!  
 To-day is heard rejoicing notes—  
 The anthems of the brave and free.  
 Then while a nation's mighty soul  
 Is with one thrill of feeling stirr'd,  
 And while one band unites the whole—  
 That bond, a patriot name rever'd—  
 We, too, in proud, exultant tone,  
 Would sing of glorious WASHINGTON !

When the great Architect on high,  
 In his creative wisdom, plan'd  
 A Temple reaching to the sky,  
 And rear'd it on Columbia's strand,  
 He mark'd its proud o'erarching dome,  
 Its columns rising grand and tall,  
 Then bless'd it from his radiant home,  
 And placed a patriot-chief o'er all :  
 That chief, Columbia's noblest son—  
 Our own—our glorious WASHINGTON !

And faithful to his lofty trust,  
 He fill'd the place by Heaven assign'd—  
 The patriot pure, the statesman just,  
 The friend, the lover of mankind :  
 And though in Vernon's sacred shades  
 The Father of his country sleeps—  
 And though beneath the green arcades  
 The musing pilgrim sits and weeps—  
 Still, still, in high, exultant tone,  
 Columbia boasts her WASHINGTON !

But while that glorious name, rever'd,  
 Doth every heart and tongue employ,  
 Within *our* hearts a pulse is stirr'd—  
 A warm, fraternal thrill of joy ;  
 For he, the sage whom all adore,  
 The hero to his country true,  
 Claims all our patriot zeal—and more :  
 To us he is a *brother*, too !  
 And Masonry, in loftiest tone,  
 Would sing her glorious WASHINGTON !

## CANADA TO ENGLAND.

ADDRESS OF THE GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF CANADA, TO THE UNITED GRAND LODGE OF FREE AND ACCEPTED MASONS OF ENGLAND.

*To the Most Worshipful the Grand Master, the Right Worshipful the Deputy Grand Master, the Grand Officers, and Brethren of the United Grand Lodge of Free and Accepted Masons of England.*

We, the Grand Master, Deputy Grand Master, Officers and Brethren, of the Grand Lodge of Ancient Free and Accepted Masons of Canada, with sincere respect and Fraternal regard, send Greeting.

The Freemasons of Canada, to the number of forty-one Lodges, having united in the establishment of a Grand Lodge of Canada (as you have doubtless already been informed), we feel it our first duty to lay before you, as the parent to whom the majority of our members owe their Masonic existence, a full explanation of the circumstances which dictated, and the course we pursued in taking a step which, while it determines the rule of the Grand Lodge of England over us, as Lodges, we confidently believe will not sever, and we earnestly trust will not weaken, that Holy Bond of Brotherhood so long existing between us as Masons.]

In offering these explanations, we feel assured by the purity of the motives by which we were actuated, and the justness of our cause, that we shall not ask from you in vain that generous and truly Masonic consideration which has ever distinguished the Grand Lodge of England.

The absence in this Province of that progress in our Masonic Art which has invariably attended the existence of duly constituted Lodges in every other country, had long been a source of unfeigned sorrow to all zealous Canadian Freemasons, who observed with deep regret that the advancement of the Order was by no means commensurate with the rapid improvement which marked every other branch of the social and political economy of this noble Province.

The principal influences which retarded the progress of Masonry in Canada cannot be better described than by the following extracts from a circular on the subject, issued by the Lodge of Strict Observance, No. 833, R. E., of the city of Hamilton, in the month of September last.

Adverting to the alledged grievances suffered by the Craft it is there stated :

“The first and most important is, the diversity of interests and the want of harmony in action and in working, resulting from the growth in the Province of Lodges hailing from the Grand Lodges of different

countries, thus perpetuating local and national feelings and prejudices, and conflicting interests, and consequent estrangement of affection amongst the brethren of an order that knows no country and is confined to no race.

“The second is, the manifest injustice of Lodges in this Province being required, out of their limited means, to contribute to the accumulated funds of the Grand Lodge of England, in addition to having to support a Provincial Grand Lodge—and especially as the great proportion of claims for Masonic assistance that are daily and hourly occurring in this Province, are made by brethren emigrating from the Mother Country, whilst instances of Masons leaving this for England in a position to require such relief are rare, if they ever occur at all. The Grand Lodge of England thus doubly tax the Fraternity here by transferring to these shores numberless claimants for Masonic benevolence, at the same time that they are receiving from us a portion of our means of affording that assistance.

“The third is, the inconvenience arising from the lengthened periods that must elapse, in consequence of the distance between us and the Grand Lodge of England, before we can receive replies to our communications, sanction to our proceedings, warrants, certificates of membership, etc., even in cases of emergency; and instances have often occurred of brethren being deprived of the privileges of the Craft, by leaving for foreign countries before the arrival of their certificates—for which, it must be borne in mind they had paid previous to their initiation. This disadvantage is unavoidable even were the correspondence and remittances of our Lodges promptly acknowledged and complied with, but which unhappily is far from being the case; important communications having frequently remained without reply for months, and in some cases for years, greatly to the inconvenience of the Fraternity here; and notwithstanding that complaints of such neglect have been repeatedly represented to the Grand Lodge of England through the regular channel of communication, and also by resolution of the Provincial Grand Lodge through the Grand Registrar of England, they have as yet received no attention nor redress—a neglect highly discourteous toward the Masons of Canada, and seriously injurious to the general interests of the Craft.

“The last, but in our estimation by no means the least of the alleged grievances, is the appointment of our Provincial Grand Master by the Grand Master of England, which virtually leaves the appointment in the hands of the Masons of England—who, at a distance of near 4000 miles, may reasonably be expected to be practically ignorant of the social position and requirements of the Craft in Canada—and inas-

much as the Provincial Grand Officers are nominated by the Provincial Grand Master, the efficiency or inefficiency of the administration of our affairs depends entirely upon the eligible or ineligible selection of a Provincial Grand Master made for us by the Grand Master of England—and this selection is made without reference to the opinions of the Fraternity in Canada, as to the Masonic attainments, zeal or interest in the Craft, and general qualifications of the nominee, although they would naturally be the best informed on the subject, and most deeply interested in the result.

“The Provincial Grand Lodge, thus constituted, is placed in the equivocal position of being irresponsible to, and independent of the Craft in Canada, whilst experience has shown that body to be unable to secure from the Grand Lodge of England the attention and respect due to their position as a Provincial Grand Lodge.”

The sentiments contained in the foregoing extracts were participated in by the whole of the Masonic Fraternity, with scarcely an individual exception; nor were such feelings and convictions of recent formation, the necessity of establishing a Canadian Grand Lodge, having for many years occupied the serious consideration of the brethren; but hailing as they did from different Grand Lodges, and distributed as they were over a Province extending in length 1,600 miles, and breadth averaging over 220 miles, being three times as large as Great Britain and Ireland—the means of communication, too, being very imperfect—they had but few opportunities of meeting together, and much time, therefore, elapsed before any action was taken in the matter.

The first important step occurred at a meeting of the Provincial Grand Lodge of Upper Canada, held in October, A. L., 5852, when, after expressing the highest respect and esteem for their parent Grand Lodge of England, a resolution was unanimously passed, to the effect that it is absolutely necessary for the welfare of Masonry in the Province that an independent Grand Lodge should be established, having full power to control the working and operations of the Craft in this quarter of the globe, and that all funds accruing from the same should be retained by the said Grand Lodge, to meet the urgent necessities of the Craft in the Province.

In May, A. L., 5853, the same Grand Body, (the Provincial Grand Lodge), adopted and forwarded a petition to the Grand Lodge of England, which after briefly narrating the Masonic history of Western Canada, from the year 5792, and stating—that the advancement of Masonry had been of a less cheering nature than the progress of Canada in population, intelligence and wealth, had warranted them in anticipating, and that their funds were drained by the constant demands

from indigent brethren, emigrants from Great Britain and Ireland, until they were unable to carry out the great charitable objects of the institutions—prayed that they might be allowed to retain all fees arising from the working of the Craft, and also that the various Lodges under their jurisdiction might be permitted to elect their own Provincial Grand Master—at the same time expressing the belief that if the prayer of their petition were granted, and the Grand Lodge of England would exert its influence to induce the other Grand Lodges of Great Britain not to issue any more warrants to Lodges in Canada, that ere long the whole Craft in the Province would be united in one harmonious body.

These petitions and resolution have elicited no reply from the Grand Lodge of England, resolutions were passed at subsequent meetings of the Provincial Grand Lodge, directing that application be made to the Grand Lodge of England, first through the Grand Secretary—the regular channel of communication—and afterwards through the Grand Registrar, respectfully calling attention to the petitions, and begging that they might be favored with consideration and some reply. These applications appear to have been alike unavailing in procuring from the Grand Lodge of England any consideration of the claims of the Masons of Canada, for at a meeting of the Provincial Grand Lodge on the 19th of July last, it was officially announced that no reply had been received from the Grand Lodge of England to any of these communications.

Finding that the interest of the Craft in the Province were suffering with increased severity from the causes of which they had complained, feeling deeply the uncourteous neglect the petitions and correspondence of the Provincial Grand Lodge had experienced from the Officers of the Grand Lodge of England—and believing the Provincial Grand Lodge to be incapable of obtaining from the Grand Lodge of England those concessions which the position of the Craft render indispensable—a very large majority of the members of the Provincial Grand Lodge were desirous of calling a meeting of all the Canadian Lodges, for the purpose of deciding on and adopting the correct constitutional course for securing that relief which the circumstances of their case demanded.

Several resolutions having that object in view were proposed, but the Right Worshipful Deputy Provincial Grand Master (presiding) ruled them out of order, and refused to submit them to the meeting, adjourning the Provincial Grand Lodge until the next day.

In consequence of the refusal of the Deputy Provincial Grand Master to take the opinion of the Lodge on any of the resolutions proposed,



a numerous meeting of members of the Provincial Grand Lodge, including several Provincial Grand Officers, was held after the adjournment of the Provincial Grand Lodge, and after considering the unsatisfactory position and prospects of the Craft, and despairing of ever obtaining redress of their grievances through the intervention of the Provincial Grand Lodge, a resolution was unanimously passed, calling a meeting of Delegates from all Canadian Lodges to be held in the city of Hamilton, on the 10th of October, to consider the expediency of establishing a Grand Lodge of Canada.

In conformity with that resolution, and in pursuance of a summons issued to all the Lodges in Canada, the representatives of forty-one Lodges, hailing from the Grand Lodges of England, Ireland and Scotland, assembled at the Masonic Hall in the City of Hamilton, on the 10th of October, A. L., 5855.

Very Worshipful Brother the Rev. F. J. Lundy, D. C. L. Provincial Grand Chaplain of Upper Canada, and Worshipful Master of the Union Lodge, Grimsby, No. 494, R. E., was called upon to officiate as Chaplain during the session of the Convention.

The Convention having been inaugurated by solemn prayer,

Very Worshipful Brother C. Magill, Past Junior Grand Warden of Upper Canada, and Worshipful Master of the Barton Lodge, Hamilton, No. 733, R. E., and Mayor of the City, was called upon to preside, and

Very Worshipful Brother T. B. Harris, Past Master of St. John's Lodge, Hamilton, No. 231, R. I., was requested to act as Secretary.

On the recommendation of a committee appointed for the purpose, the rules and regulations for conducting public business, contained in the Book of Constitutions of the Grand Lodge of England, were, *mutatis mutandis*, unanimously adopted for the government of the Convention.

The objects for which the Convention was called were introduced with explanatory observations by the Chairman, who invited the brethren present to express their views on the subject before the meeting freely and at length.

The Convention was addressed by many of the brethren, and the several points of alleged grievance were very fully considered and discussed.

In the course of the debate it was urged, that, however willing the Grand Lodge of England might be to concede all the points embraced in the petitions of the Provincial Grand Lodge, the serious inconvenience arising from the distance (near 4,000 miles) between Great Britain and this Province, could not thus be avoided, whilst the estab-

lishment of a Grand Lodge of Canada, in addition to remedying that inconvenience, would unite as one family the Fraternity of the Province, identify the interests, and assimilate the working of the various Lodges at present belonging to three distinct jurisdictions, and establish harmony throughout the Craft.

It was further urged that having a Grand Lodge in the Province would afford the Lodges a convenience of communication which would greatly facilitate the business of the Craft—that the amount of dues that would be saved by having but one Grand Lodge to support would materially increase their benevolent resources—that a Grand Lodge, with officers annually elective by the Masons of Canada, would secure due attention to the interests of the Fraternity, and elevate Freemasonry in Canada to a position of prosperity, influence, and utility, under any other circumstances far beyond its capabilities.

It was also urged that amongst the numerous and intelligent body of Masons in the Province, the requisite talent and devotion to the welfare of the Craft may at all times be found, to conduct an efficient administration of the affairs of Freemasonry in Canada, and that the necessities of the Fraternity required that they should assume a position of self-government.

The feeling of the Convention being manifestly so strongly in favor of the establishment of an independent Grand Lodge, a Committee, composed of those brethren whose Masonic knowledge and general ability had distinguished them as the best qualified for the faithful and efficient performance of so important a duty, was appointed to investigate all available Masonic authorities for precedents applicable to the peculiar circumstances of the case. The result of their researches was a recommendation for the immediate formation of a Grand Lodge of Canada. This recommendation, with the full and explanatory report of the Committee, having received from the brethren that calm and grave consideration which the serious importance of the subject demanded, it was felt that, however painful it might be to them thus to sever the link which had so long bound them to their parent Grand Lodges of Great Britain and Ireland, and sincerely as they felt, and readily acknowledged, the duty they owed to those parent Grand Lodges, they felt that they owed a still higher duty to Freemasonry, whose interests were at stake, and whose prosperous existence in the Province imperatively required that immediate separation.

It was thereon solemnly resolved—

THAT in order to apply a remedy to these evils,—to form perfect fraternal union, and harmony, establish order, ensure tranquillity, provide for, and promote the general welfare of the Craft, and secure

to the fraternity of Canada all the blessings of Masonic privileges, it is expedient, right, and our bounden duty to form a Grand Lodge of Canada.

It was then on motion unanimously resolved,

That the Grand Lodge of Ancient Free and Accepted Masons of Canada, be and is hereby formed upon the Ancient Charges and Constitution of Masonry.

A Committee was then appointed to prepare rules and regulations for the government of the Grand Lodge of Canada; and a temporary code having been submitted and approved, the Grand Lodge proceeded to the election of Grand Master and Grand Officers. V. W. Bro. W. M. Wilson, Past Grand Senior Warden of the Provincial Grand Lodge of Upper Canada, and W. M. of Norfolk Lodge, Simcoe, C. W., No. 500, R. E., was elected Grand Master, and V. W. Bro. A. Bernard, Past Grand Junior Deacon of the Provincial Grand Lodge of Montreal and William Henry, Lower Canada, and W. M. of St. George's Lodge, Montreal, C. E., No. 643, R. E., was elected Deputy Grand Master, and Brethren of acknowledged Masonic ability were elected and appointed Grand Officers.

Committees were then appointed to conduct the general business of the Grand Lodge, and the Convention was adjourned with solemn prayer—its deliberations having occupied three days.

The requisite arrangements having previously been made, on the 2d of November, the Grand Lodge was duly consecrated, and the Grand Master elect regularly installed, in due and ancient form by the Most Worshipful the Honorable H. T. Backus, P. G. M. of the Most Worshipful the Grand Lodge of the State of Michigan, assisted by other Brethren of eminence and distinction in the Craft.

The Grand Lodge of Canada was thus regularly formed and inaugurated, in the name of the Great Architect of the Universe, in conformity with the custom which has prevailed in the establishment of Grand Lodges, and we confidently believe that the circumstances which called it into existence were as much stronger, as the number of Lodges by whom it was formed was greater than had ever before combined for the creation of a new Grand Lodge. From the time when the Four Lodges of London renounced their allegiance to the Grand Lodge of York, and formed themselves into an independent Grand Lodge, up to the present period, the greatest number on record of Lodges ever associated to erect a new Grand Lodge was seventeen, whilst forty-one Lodges, and holding warrants, too, from three different jurisdictions, were harmoniously united in the establishment of the Grand Lodge of Canada.

We have now stated as briefly as their importance would admit, the whole of the circumstances connected with the formation of the Grand Lodge of Canada, and we submit them with all due respect to your august Body, to whom we have always looked up as the fountain of Masonic knowledge, and the brightest example of virtue, dignity, and benevolence, and from whom the great majority of us claim, and will ever proudly boast, our descent.

Having been entrusted with the sacred duty of directing the affairs of the Craft in this Province, and of representing them and advocating their interests throughout the Universe; and having solemnly undertaken that charge, and to disseminate the grand principles of our Ancient and Honorable Order, and promote to the utmost extent of our ability the general prosperity of the Fraternity, it is our earnest desire and intention to follow and maintain, pure and unsullied, the ancient landmarks, laws, and traditions of the Craft as we received them from your hands.

Engaged in one common cause—the good of our fellow-men, by promoting the interest of our time-honored Institution,—and it being our first wish and highest ambition to establish and perpetuate a sincere and intimate alliance with the Grand Lodge of England, we extend to you, in the name of our Divine Art, the right hand of brotherhood, and confidently claim from you a reciprocation of our fraternal regard.

Signed on behalf of the Grand Lodge of Canada.

(L. S.)

WM. MERCER WILSON, G. M.

THOS. BIRD HARRIS, G. S.

Hamilton, C. W., 10th Nov., A. L. 5855.

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ORDER is a great and fundamental law in Masonry: obedience to the laws and edicts of a Grand Lodge is the duty of all its subordinates. Yet there is a higher duty still,—*that* is due to Masonry itself, and no other obligations can conflict with or contravene this duty. The relations between a Grand Lodge and its subordinates, as now constituted, are reciprocal. If the parent violate his duty, the child is at liberty to seek other protection. Instances of this have occurred between Grand Lodges and their subordinates, frequently, within the last century, and may again.

## THE REVELATIONS OF A SQUARE.

BY GEO. OLIVER, D. D.

## CHAPTER VIII.

*Disputes.—William Preston.*

1777—1779.

“Arma virumque cano.”—VIRGIL.

“Pardon thine enemy, and have manliness of heart enough to do him good. This generous sacrifice, one of the most exalted precepts of religion, will awaken in thee the most benignant sensations; thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, disregarding their ingratitude, and pours down his blessings upon them. Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be—‘A Mason forgets only injuries, never benefits.’”—MASONIC EXHORTATIONS: *From the German.*

“I object to you strongly on the score of your processions; and I object to you still more decidedly on the score of your secret. You are a secret society, held together by a stringent oath; now I hold that wherever there is mystery there is iniquity.”—*The Anti-Masonic Vicar, in “Stray Leaves.”*

“In the earliest part of my existence,” the Square continued, “I heard the venerable and excellent Bishop Hall preach, and he said, very strongly, in his usual antithetical manner, ‘One man may kindle a fire which all the world cannot quench. One plague-sore may infect a whole kingdom. One artful partisan will do more to seduce others into evil, than twenty just and upright men.’”

“This truth will be amply verified in the following Revelations: for I have now before me the irksome task of communicating the particulars of an unhappy dispute between our oldest Lodge and the Grand Lodge itself. The recollection of it is by no means pleasing; but as a most indefatigable and successful Mason, whose name will descend with honor to posterity, was a party in the quarrel, it must not be suppressed, for every event in the career of such a man cannot fail to be interesting to the Fraternity.

“As a movable Jewel,” continued the Square, “I became the property of Bro. Preston, in the year of poor Dr. Dodd’s misfortune. He had served the office of R. W. M. of the Lodge of Antiquity, in the preceding year, when he published a new edition of his celebrated *Illustrations of Masonry*.\* I assure you, sir, that Bro. Preston was

\* “*Illustrations of Masonry*, by William Preston.” London, Williams, 1772. Second Edition, London, Wilkie, 1775. Third Edition, translated into German by Meyer, Stendal, Frauzen, and Grosse, 1776. Fourth Edition, 1780. A new Edition, with additions, London, Wilkie, 1781. A new Edition, London, Wilkie, 1788. Another Edition, London, 1792. Ninth Edition, London, 1799. Tenth Edition, London, Wilkie, 1801. “*Illustrations of Masonry*, selected from Preston, Hutchinson, and others; to which is prefixed the

no common man. He was a Scotchman by birth, and came to London in the year 1760, soon after which he was initiated in a Lodge, meeting at the White Hart, Strand, under the Constitution of the *Ancients*, as they denominated themselves, although in reality, their system had not been in existence more than thirty years, and arose, as I have already intimated, out of a schism in, and secession from the Grand Lodge of England. There, however, Bro. Preston first saw the light. But, being doubtful on their own showing, whether the Brethren with whom he was associated were not acting in defiance of legitimate authority, he left them and procured admission into a regular Constitutional Lodge, at the Talbot, Strand.\* From this time he devoted his attention to the principles of the Craft as enunciated in its Lectures, and succeeded in effecting a beneficial improvement in the details of the Order.

"It will be worth our while to retrograde a little in point of time, for the purpose of recording the progress of his exertions.

"At this period, a literary taste was beginning to display itself amongst all classes of society, and Bro. Preston thought that if Freemasonry was to preserve its standing, it must spread its roots and expand its branches deep and wide, for the purpose of extending its capabilities to meet the exigencies of the times. To promote this salutary end, and to rescue the Order from the charge of frivolity, he gave up a considerable portion of his leisure to a revision of the Lectures.

"He commenced his design by holding private meetings with his friends once or twice a week to effect their improvement, on which occasion all the existing rituals were discussed with every possible care and attention, until, by the assistance of some zealous friends, whom

Funeral Service, and a variety of other Masonic Information. By John Cole." London, Jordan, 1801. The first American Edition, Alexandria and Fredericksburg, Colton and Stewart, 1804. Twelfth Edition, London, Wilkie, 1812. "Illustrations of Masonry, by the late W. Preston; with Additions and Corrections, by Stephen Jones, P. M. of the Lodge of Antiquity." Thirteenth Edition, London, Whitaker, 1821. Fourteenth Edition, with additions to the present time, and copious Notes, by the Rev. G. Oliver, D. D. London, Whitaker, Treacher and Co., 1829. Fifteenth Edition, London, Whitaker, 1840.

\* The account of this transaction given by his biographer, Brother Stephen Jones, is as follows:—"Soon after his arrival in London, a number of Brethren from Edinburgh resolved to institute a Freemason's Lodge in the city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge at Edinburgh to the Ancient Grand Lodge in London, which immediately granted them a dispensation to form a Lodge, and to make Masons. They accordingly met at the White Hart, in the Strand, and Mr. Preston was the second person initiated under that dispensation. The Lodge was soon after regularly constituted by the officers of the Ancient Grand Lodge in person. .... At length Mr. Preston, and some others of the members, having joined a Lodge under the regular English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge to petition for a Constitution. Lord Blaney, at that time Grand Master, readily acquiesced with the desire of the Brethren, and the Lodge was soon after constituted a second time in ample form by the name of the Caledonian Lodge."

he had deputed to visit a variety of Lodges in different parts of the kingdom, for the purpose of gaining information, he succeeded in arranging and digesting the whole of the First Lecture. To establish its validity, he resolved to submit the progress he had made to the judgment of the Society at large, and on Thursday, May 21st, 1772, he gave a banquet, at his own expense, at the Crown and Anchor Tavern, in the Strand, which was honored with the presence of the Grand Officers, and many other eminent and respectable Brethren.

"At his request, the Brethren assembled early," said the Square, "and Bro. Preston opened the business of the meeting in words to this effect :

"Brethren and Friends,—I should scarcely have taken the liberty of soliciting your attendance here this day, had I not conceived that the general interests of Masonry might reap essential advantages from a convocation of the chief Members of the Craft, to consider and deliberate on a measure which could not take the initiative in Grand Lodge. I allude to a revision of our Lodge Lectures, which, I think, ought to keep pace with the gradual advancement of other branches of Science, that the Fraternity may be furnished with an adequate motive for the exercise of their assiduity and zeal. Freemasonry is the friend of Industry, and being rather chary of her favors, will not dispense them to the indolent or indifferent Brother. If he be either too proud to learn, or too listless to attend to the general and particular business of the Lodge, there is good reason to believe that he will never be a bright and intelligent Mason. It would have been better not to have sought admission amongst us, than by a want of diligence to have rendered his initiation unproductive of solid advantages. Whatever is worth doing at all, is worth doing well ; and no one can ever attain excellence in any art, human or divine, without an anxious development of the principles on which it is founded. His heart must be in the work, or he will never succeed ; and Masonry will yield neither bud, nor blossom, nor fruit,—he will neither understand its objects, nor participate in its advantages. With the name of a Mason, he will remain ignorant of its secrets, and incapable of estimating their value.

"This is one chief reason why so many nominal Brethren exist amongst us, who know no more of the aim and end of the Institution than if they had never seen the light. The bright rays of truth and wisdom which illuminated their initiation have been quenched in darkness, and they have sacrificed at the unholy shrine of indolence, such advantages as no other Institution has the power of offering for their acceptance.\*

"This vapid and unsatisfactory state of things Bro. Preston continued," said the Square, "if I am not mistaken, would be greatly

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\* What are these advantages ? An American writer, Bro. G. F. Yates, thus explains them :—"In the most remote times, even as in the present, the preservation of the arts and sciences was not the exclusive object of Freemasonry. The doctrines of the unity of the Godhead, the knowledge of the true God, life and immortality beyond the grave, and of universal love, were taught in our mysteries ; *that love which is real Christianity, has ever been, and is now, the grand object of our Order in all its departments.*"

ameliorated by a reconstruction of the Lectures, and by investing them with new charms, more interesting to the imagination, and more pleasing to the mind. Presuming, therefore, that the object of the numerous and talented band of Brethren, who have done me the honor to meet me this day for the purpose of mutual instruction, is a desire of improving the mind and enlightening the understanding, it becomes my duty to explain the motives which have induced me to take the liberty of soliciting your attendance at my School of Instruction, and to offer some plain suggestions by which a knowledge of the Science may be attained.

“The first and most indispensable requisite for becoming a good Mason, is regularity of attendance on the duties of the Lodge, which will open to the view, like the gradual approach of light to cheer and invigorate the earth on the refulgent morning of a summer's day, an increasing development of the bright rays of science, till the splendor of truth irradiates the mind, as the bursting forth of the orb of day spreads its glories over the face of heaven. The instruction of the Lodge is delivered orally; and as, therefore, it can only be secured by hearing, every Lecture neglected by absence or inattention strikes a link from the chain of knowledge. Besides, punctuality will receive an additional reward by infusing that degree of ardor which is necessary for the attainment of excellence. The erection of a magnificent building is not the work of a day; the sacrifice of time and labor, the exercise of wisdom, strength, and beauty, patience, and consideration, are necessary to complete the edifice in all its fair proportions. So in Masonry, no one can store his mind with scientific knowledge by any other process than the just application of patient industry, untiring assiduity, and a powerful inclination to excel; for there is no royal road to science. The more frequently a Brother appears in the Lodge to witness its proceedings, the greater will be his love of Masonry, until zeal will ripen into enthusiasm, and prepare him for promotion to the highest honors of the Craft. Every Free and Accepted Mason, therefore, who desires to understand the elementary principles of the Order, should be earnest in acquiring a competent knowledge of the Lectures. As in all other sciences, this can only be accomplished by a gradual process. He must take care not to begin where he ought to finish, for many excellent and well-intentioned Brethren have failed by falling into this fatal, though very common error.”

“Bro. Preston,” said the Square, “then entered on an explanation of the process which he had adopted in collecting information, and arranging the various modes of working used in different parts of the kingdom, into a connected and intelligible form;” and stated that his

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\* “Wherever instruction could be acquired,” his biographer says, “thither he directed his course, and, with the advantage of a retentive memory, and an extensive masonic connection, added to diligent literary research, he so far succeeded in his purpose as to become a competent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Masons from foreign countries; and,



present object was to submit to the judgment of the meeting the result of his labors, that he might have the benefit of their united opinion on the details of the First Lecture, which was all that he had hitherto been able to accomplish.

“ ‘I need not inform you,’ he continued, ‘that the Degrees of Masonry are progressive. I have constructed the series on such a principle, that the preliminary clauses of the first Lecture are simply elementary. They commence by a process which is calculated to fix certain leading principles indelibly in the mind, as stepping stones to conduct the student gradually to a perfect understanding of that which is to follow. My first object was a revival of the Tests. These I have distributed into three sections, each containing seven questions. It is true, they convey intrinsically no great amount of information, but they lead to matters of more importance, which would be imperfectly understood without their assistance.’

“ ‘Here,’ said the Square, ‘Bro. Preston repeated the formula,\* and then proceeded :—

“ ‘A competent knowledge of some such series of examination questions, adapted to each of the Three Degrees, constitutes an indispensable qualification for the progress of the candidate from one step to another ; and I attach so much value to their acquirement, that, as the Master of a Lodge, I never, on any occasion, pass the candidate to a superior Degree until he has displayed a correct knowledge of these certain tests of his understanding and zeal. And as every Brother is thus necessarily acquainted with them, the candidate will find many opportunities of receiving instruction in private before he appears in the Lodge to assert his claim to another Degree.

“ ‘After I had arranged these Tests to my satisfaction,’ Bro. Preston continued, ‘I then girded up my loins to the still more arduous task of remodelling the whole Lecture, with a careful eye to the ancient landmarks. This was a work of time and patient industry. And when I had completed a digest of the entire Lecture, I found that it had extended to a much greater length than I anticipated, and, therefore, in order to facilitate its acquirement, it became necessary to re-arrange the whole into convenient portions, not only to assist the memory, but also for the accommodation of Masters of Lodges, who, when pressed for time, might not be able to deliver the entire Lecture.

“ ‘For this purpose I have divided it into sections, and subdivided each section into clauses, a disposition which has simplified the subject, and reduced it into a compass so narrow and easily accessible, that the application of a very small portion of industry and zeal will

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in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the Art, as to become very useful in the connections he had formed. He has frequently been heard to say, that in the ardor of his inquiries, he has explored the abodes of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scraps of information. The poor Brother, in return, we are assured, had no cause to think his time or talents ill bestowed.”

\* The questions may be found on page 77, but the answers cannot be committed to print.

suffice for mastering a competent knowledge of this Lecture, although it embodies the chief mysteries of the Craft, together with its reference to science and morals.

“ ‘I have no hesitation in saying, that any Brother who shall persevere for a few months in studying this ritual, and shall faithfully apply it to its legitimate purpose, will become an ardent admirer of the Science, and reap essential benefits from its practice; while, on the other hand, if any Brother shall rest contented with a knowledge of the few conventional signs and tokens by which we are distinguished as a body of men set apart from the rest of mankind for the purposes of benevolence and charity, and seek no farther privilege than the right of sharing in our convivialites, his reward will be carnal instead of intellectual, and he will have nothing but sensual pleasure for his pains, which may be purchased in other societies at half the expense, and without the trouble and formality of masonic initiation.’

“ At this point,” the Square continued, “ Bro. Preston deliberately repeated the entire Lecture from end to end, amidst the reiterated applauses of the Brethren. And the commendations were not unmerited, as every one who is acquainted with the formula will readily admit. Numerous explanations were required by Brothers Dillon, D. G. M., Sir Peter Parker, S. G. W., Rowland Berkeley, G. Trea., and Bro. Hesletine, G. Sec., who were all present, as well as most of the Grand Stewards.” But these particulars, though the Square might consistently reveal them to me, cannot be placed on record here.

“ After the Lecture had been discussed *seriatim*, and approved,” said the Square, “ Bro. Preston concluded with an oration, which was printed in the first edition of his celebrated masonic work.

“ The Brethren then adjourned to the banqueting-room, where they found a band of music, and a table spread with every delicacy the season could afford. It was, indeed, a most magnificent affair, and nobly did Bro. Preston regale his friends. After the table was cleared, and dessert and wine introduced, the conversation took its tone from the especial business of the day, and, considering the talents and high station in Masonry of the company present, was an intellectual treat of no common order.

“ These preliminary exertions on the part of our worthy Brother,” said my amusing companion, “ I became acquainted with incidentally, for they occurred before I had the honor of being introduced to him. His singular activity and vigor in the government of a Lodge were celebrated throughout the Fraternity, and had contributed to heap honors and commendations upon him, to which I must add, in justice to his memory, he was fairly entitled. When I was first suspended from his collar, he held the office of Deputy G. Sec., which occupied much of his time. He executed the chief part of the correspondence; entered the minutes; attended committees; issued summonses; drew out and printed abstracts of petitions; compiled the calendars, &c.

“ All this labor he performed gratuitously for two years, and he was further employed by the Hall Committee to search the Grand Lodge Books, and make condensed extracts from the minutes, and

to arrange and digest them as an appendix to a projected Book of Constitutions. Such an incessant demand on his time was prejudicial to his health, and a transient dispute with Bro. Hesletine, the G. Sec., originating in some misunderstanding about the publication of his Illustrations of Masonry, induced him to resign the office. The circumstances which led to this unfortunate disagreement are easily enumerated.

"The Grand Secretary, with a view to the publication of an improved edition of the Book of Constitutions, which should bring down the history of Masonry to his own time, had selected Bro. Preston, whose popularity was in its zenith, as the most eligible person he could employ to carry the design into execution. For this purpose he was allowed a free inspection of all papers, documents, and evidences belonging to the Grand Lodge. But it so happened, that while Bro. Preston was thus engaged, the grand Secretary became acquainted with a Barrister of Bernard's Inn, called Noorthouck, who was a member of the Lodge of Antiquity. Being a facetious, free-witted, and amusing fellow, full of anecdote, and possessing a fund of general information, the G. Secretary became fascinated by his vivacity and ready wit. The consequence was, that, as the compilation of the Book of Constitutions was likely to be attended with considerable emolument, Bro. Hesletine was desirous of associating him with his deputy as a joint partner in the undertaking. But as the latter had already incurred all the heavy labor in selecting, copying, and embodying the records into historical form, in the hope that he should be ultimately remunerated for his trouble, he declined the offer, and Bro. Noorthouck was intrusted with the sole execution of this important work.

"When Bro. Preston found," the Square continued, "that he was excluded from all participation in the honors and rewards which he had confidently anticipated would result from the great inconvenience and loss of time to which he had been subjected in the preparation of materials for the undertaking, he expostulated warmly, and, perhaps, intemperately, against such a flagrant act of injustice, and threw up the office of D. G. Sec. in disgust.

"'By my faith,' said Bro. Preston one evening, when the matter was discussed in open Lodge, 'I would not have held the D. G. Secretaryship on such terms another hour,—no, not if Hesletine were incapable of finding a substitute. He might, for aught I care, have done the work himself.'

"It was an imprudent word, and, being repeated to Bro. Hesletine, was warmly resented. Whether Bro. Preston refused to give up the materials which he had collected with so much labor or not, I could never discover; but it is highly probable he withheld them, as the G. Sec. was mortally offended, and determined within himself that such contumacy should not remain long unpunished.

"An opportunity soon presented itself; and Bro. Preston was arraigned before the Grand Lodge for an alleged breach of the laws of Masonry. The grounds of the proceedings which were instituted against him were simple enough in their nature and origin, but they produced very serious effects. The facts were these. It had been

determined unanimously by the Brethren of the Lodge of Antiquity, at a full meeting, holden on the 17th of December, 1777, that at the annual festival, on St. John's day, a procession should be formed to St. Dunstan's Church, a few steps only from the Mitre Tavern, where the Lodge was held, to hear a Sermon from Bro. Eccles.\*

"When the day arrived, and preparations were made for the ceremony, a protest against the procession was entered by Bro. Noorthouck, the Treasurer, and Bro. Bottomley, Past Treasurer of the Lodge; in consequence of which the Brethren abandoned the design, and did not proceed to the church in masonic costume, as was originally intended, but clothed themselves in the vestry-room; and, being only ten in number, they all sat in the same pew. Bro. Eccles gave them an appropriate discourse; and, divine service being ended, the Brethren crossed the street in white aprons and gloves. This was construed into a grave offense against the standing rules of the Order.

Bro. Noorthouck did not attend the ensuing Lodge, but he sent a strong remonstrance against the proceeding, and threatened to bring the matter before the Grand Lodge, if the Lodge of Antiquity did not, then and there, pass a resolution affirming that, as a Lodge, they not only totally disapproved of and repudiated the transaction, but also absolutely censured and condemned the ten individuals engaged in the (so called) procession for such an unwarrantable breach of masonic law.

"Bro. Bottomley was intrusted with the resolution, and proposed it in form. The Brethren were taken by surprise; but the motion being duly seconded, it was of course submitted by the Master to the deliberation of the Lodge, and a debate ensued.

"On this evening, a distinguished visitor was present, in the person of Capt. George Smith, an active and zealous Mason, who was on terms of intimacy with the Grand Master, and the personal friend of Bro. Preston. He had studied Masonry both at home and abroad, and was presumed to be well acquainted with the Laws and Constitutions of the Order. Eminent in masonic attainments himself, he was ever ready to estimate and proclaim the same excellence in others. Belonging to an honorable profession, he was too chivalric to allow passion or prejudice to interfere with justice and equity, nor would he suffer the weak to be oppressed without lending a helping hand, even though his exertions in their behalf might chance, like the seventh bullet in

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\* Bro. Preston gives the following account of this transaction:—"The Master of the Lodge, Bro. Wilson, called upon me, and requested my assistance in procuring the Church. We waited on Bro. Noorthouck, at his chambers, and he acquiesced in our proceedings. Some private conversation ensued in regard to the propriety of advertising; and no material objection occurring, it was agreed to insert the following in the papers—'FREE MASONS. A Sermon will be preached before the R. W. Master, Wardens, and Brothers of the Lodge of Antiquity, by the Rev. Mr. Eccles, Rector of Bow, and Chaplain to that Lodge, on Saturday next, the 27th inst., being the festival of St. John the Evangelist, at St. Dunstan's Church, Fleet Street. Service to begin at 11 o'clock.'"

'Der Freischutz,' to recoil upon himself.\* In the present case, he was impressed with the idea that the charge against his friend was too trifling for any serious notice; and he determined to use an effort for defeat. For this purpose, he craved permission of the R. W. M. to offer an opinion on the question at issue, which would have been readily conceded, if Bro. Bottomley had not entered a protest, alleging that, as a visitor, he had no voice there. Capt. Smith bowed to the decision, and informed the Chair that he should content himself with watching the proceedings in silence.

" 'You may watch as you please,' Bro. Bottomley added, 'so long as you have the kindness to refrain from speaking. You are not a Member, and have no vote here.'

" 'It was an unpropitious commencement,' the Square continued, 'and I should gladly conceal the subsequent proceedings, if I consulted my own inclination. The debate continued to a late hour. Bro. Bottomley persisted in his argument, that the act of appearing in public decorated with masonic badges constituted an infraction of the spirit, if not of the actual letter of the law, and merited censure.

" 'As to the fact,' said Bro. Buchanan, 'we do not deny it. We did appear in masonic clothing. But if any person chanced to see us, which is not proved, during the half-minute employed in crossing the street, he passed on without either notice or remark, and, therefore, it is evident we attracted no extraordinary observation.'

" 'How know you that?' Bro. Rigg asked, sneeringly.

" 'Because,' Bro. Buchanan replied, 'I can use my eyes.'

" 'If your eyes,' Bro. Rigg responded, 'serve you no better than your judgment, there will be some danger in intrusting your veracity to their keeping.'

" 'This was sharp practice,' continued the Square, 'and Bro. Wilson, the R. W. M., thought it time to interfere. 'Come, come,' said he, 'this language is not masonic, and is a greater breach of the law than walking ten yards in a white apron. Let us, by all means, have order in our debates, whatever may be the ultimate decision. The question before the Lodge is, whether we are inclined to repudiate or discountenance the Brethren who attended Divine Service in St. Dunstan's Church on St. John's day?'

" 'With submission, R. W. Sir,' Bro. Bottomley objected, 'the resolution which I have had the honor to propose refers not to the men so much as to the measure. The Lodge is called on to discountenance the breach of masonic law committed on that occasion.'

" 'If this be the real question at issue,' said Bro. Preston, 'it is first incumbent on you to prove that it *was* a breach of masonic law; for no man devoid of prejudice, would be capable of affirming that the

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\* The Square once more anachronizes. But I suppose we must excuse the lapse, on the Horatian maxim, "*quando bonus dormitat Homerus*."—P. D.—[An error, with submission to the above erudite authority; for the Square appears to be wide awake. Though recording the past, he is represented as an existing reality; and a reference to any transaction of more recent date than the period of which he treats, is, therefore, grammatically correct.—Ed. F. Q. M. & R.]

law respecting processions actually debars the Members of any private Lodge from offering up their adorations to the Deity in a public place of worship, in the character of Masons, under the direction of their Master. The very idea of such restriction would be the height of absurdity, and could not be admitted by any person who professed himself a friend to the Society. Example will ever exceed precept, and it is surely commendable to see a Lodge of Masons patronizing the established religion of their country, and thus recommending the practice of piety and devotion to their fellow-subjects. Besides which, the Lodge of Antiquity has its own peculiar rights, formally secured to it, at the revival in 1717, when the present Grand Lodge was established; and we are determined to preserve them inviolate. And I again affirm that no existing regulation was infringed, even if it be admitted—which is very questionable—that the Grand Lodge is empowered to make laws binding upon a Lodge which has acted on its own independent authority from a period long anterior to the existence of that body.’

“This avowal,” said the Square, “was received with so much applause, that Bro. Bottomley exclaimed, ‘Ay, those are the sentiments which we are determined to rebut, be the consequence what it may. I affirm that the Grand Lodge is, absolutely, and to all intents and purposes, infallible; and its dictates, whether for good or evil, must be obeyed, even by the Lodge of Antiquity, though it *was* in existence before the reconstruction of the Grand Lodge.’

“‘Keep your temper, I beseech you, Bro. Bottomley,’ said the R. W. M., mildly, ‘we are assembled to deliberate, and not to indulge in personalities and recrimination: otherwise, I shall be under the painful necessity of closing the Lodge without coming to a decision.’

“The Master’s authority, however, was not sufficient to stem the tide, and the debate became so stormy, that he had great difficulty in keeping order. At length the question was put from the Chair, and it was negatived by a majority of eighteen against four.

“This decision was so unpalatable to the accusing Brethren, that, at the ensuing Grand Lodge, a Memorial, signed by John Bottomley, John Smith, William Rigg, and John Noorthouck, was presented, stating that a flagrant outrage had been committed against the Institution by the Master, Wardens, and some of the Brethren of the Lodge of Antiquity, principally instigated by the persuasion and example of Bro. Preston, its Past Master, who, at a recent Lodge, violated his duty as a Mason, by justifying public processions, and claiming for that Lodge an inherent right to act in such affairs without the authority of the Grand Lodge, and questioning the power of that Body to interfere in the private concerns of a Lodge which was alleged to possess a prescriptive immunity from its jurisdiction.

“In consequence of the above charges, Bro. Preston was summoned to appear before the Committee of Charity, to answer any complaint which might be preferred against him.\* In the intermediate period,

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\* The above memorial was replied to officially by the Master, Wardens, and Brethren of the Lodge to the number of eighteen, all of whom appended their signatures. They stated that, on the occasion alluded to, “there was no

however," the Square continued, "the Grand Secretary was implored by several Brethren, who were personally uninterested in the dispute, to use his influence with the memorialists, for the peace and reputation of the Order, to induce them to withdraw their charges, as he must see that it was simply a frivolous and vexatious attack on an individual who had rendered great services to Masonry. Unfortunately, the application was disregarded.

"Bro. Preston attended the Committee on the 30th of January, 1778, and was charged with asserting that the Lodge of Antiquity possessed exclusive privileges of its own, independent of the Grand Lodge; and he was called on to retract that opinion publicly, and to declare that it was equally untrue and inadmissible.

"In reply to this demand, Bro. Preston rose and said:—'Right Worshipful Sir,—In answer to the charge which you have now preferred against me, I beg leave respectfully to declare that whatever private opinions I may entertain on the prescriptive immunities of the Lodge of Antiquity, they have always been inoperative; and I have never attempted to prejudice the Brethren against their obedience to the Grand Master. As to the abstract question of retracting an opinion, I cannot understand how that is possible, unless I am convinced of my error; and I submit that, as a Free and Accepted Mason, I am fairly entitled to the right of self-judgment; but I pledge my honor that it shall never disturb the tranquillity of the Craft.'

"Notwithstanding this open and candid declaration," said the Square, "the Committee came to the following resolution, after a long and warm debate:

"'It having been represented to us that Bro. Preston, the Past Master of the Lodge of Antiquity, believes and teaches that an inherent right is vested in that Lodge, by virtue of its immemorial Constitution, to discharge the duties and practise the rites of Masoury on its own sole authority, and that it is not in the power of the Grand Lodge to infringe on its privileges; it is Resolved, that as Bro. Preston refuses to retract the said false opinion, he be, and hereby is, expelled the Grand Lodge, and declared incapable of attending the same, or any of its Committees.'

"You will remember, sir," said the Square, swinging playfully

formal masonic procession; and that a few Brethren only walked across the street from the church to the Mitre Tavern, the distance being scarcely a dozen yards, in their clothing and Jewels as individuals. Masons were not indiscriminately collected from a variety of Lodges, with a view of exposing the insignia of the Order to gratify a private inclination for masonic display, or to amuse the rabble, as the memorialists allege; the character of the profession was not disgraced by imprudence or indiscretion; there was no private interest to serve, no peculiar passion to gratify; the number of Brethren did not exceed ten, all of whom were members of the Lodge; their behavior was suitable to the business in which they were engaged; and they, therefore, submit their case to the consideration of the Grand Lodge, in the hope that the conduct of the memorialists will be considered illiberal; their reflections on Bro. Preston as ungenerous and ill-grounded; and their proceedings dictated by a warmth of temper not altogether consistent with their professed knowledge of the principles of Masonry; and that, in consequence thereof, their complaint will be rejected as frivolous."

round on his dexter limb, "that I was present on all these occasions, and, therefore, may be fairly presumed to state the matter correctly. At the next meeting of the Lodge of Antiquity, the R. W. M. complained of the unusual harshness of the decision, and said.—'I appeal to you all, whether from the number of years Bro. Preston has been actively engaged in Masonry, the pains and diligence he has used in promoting the general designs of the Order, the many valuable members he has introduced, to the amount of upwards of three hundred in number, of which Masonry and the Grand Lodge have reaped all the benefit, and Bro. Preston nothing, added to the time and money he has expended in masonic pursuits, the present transaction is not a very ungrateful and inadequate return for his services.'

"The Brethren answered in the affirmative, and advised Bro. Preston to memorialize the Grand Lodge to withhold its confirmation of the sentence. He took their advice; and at the next Quarterly Communication, a motion was made to that effect, and a hot debate ensued, in which several members took a part; but as the enemies of Bro. Preston appeared to be the most numerous party, the Deputy Grand Master proposed a compromise, to the effect that if Bro. Preston would sign a document recanting his opinions respecting the presumed rights of the Lodge of Antiquity, the sentence pronounced by the Committee of Charity should be formally quashed. Bro. Preston hesitated about subscribing to a dogma which he did not believe; but, being pressed by his friends, he complied with the requisition, and signed the document.

"The sentence of expulsion was thus evaded," continued the Square, "but it produced consequences which were never anticipated, even by the Deputy Grand Master himself.

"At the next meeting of the Lodge of Antiquity, Bro. Bottomley contended that Bro. Preston no longer possessed the power of speaking or voting in any regular Lodge, being restricted by his subscription to the above document; and moved that Bro. Preston should sign in the minute-book a declaration to the same effect with that which he had signed at the last Quarterly Communication. The question was put, and negatived by a great majority.

"Bro. Preston then said, that if the declaration he had signed, at the pressing entreaty of his friends, was intended to debar him from the privilege of speaking and voting in his own Lodge, he should immediately write to the Grand Secretary, and withdraw his subscription. Accordingly, the next day he wrote to Bro. Hesletine, stating that he had affixed his name to the declaration, by the advice of his friends, for the sake of peace, although his private opinions on the subject remained unchanged; but as he had been informed, to his great surprise, by Bro. Bottomley, that it was considered in the light of a virtual expulsion from the Order, he had come to the determination of withdrawing his subscription from the document.

"Poor Bro. Preston," continued the Square, "was placed on the horns of a dilemma. If his subscription remained untouched, the expulsion was *virtual*; if he withdrew it, the former sentence remained in force, and the expulsion was *actual*.



"Nor did the proceedings terminate at this point. For Bro. Preston was once more summoned before the Committee to answer a protest against the proceedings of the Lodge of Antiquity and other complaints which had been exhibited against him.

"At this meeting," said the Square, "the Deputy Grand Master occupied the chair, and Bro. Preston was permitted to enter on his defense. He made a long and admirable speech, in which he contended that the Grand Lodge was not competent to enter a protest against the proceedings of a private Lodge; and called upon the Grand Secretary to say whether a single precedent to that effect could be found on the books of the Grand Lodge from its first establishment to the present time. And if no precedent could be adduced, he hoped the present process would be rejected as informal.

"This able and conclusive defense," the Square continued, "was followed by a desultory conversation, in which all the principal parties to the dispute on both sides delivered their opinions freely. There was a clash of arms—loud words—but no bones broken. The case was so clear that the Committee came to no formal resolution on the subject; and Bro. Preston and the members of the Lodge of Antiquity withdrew—not, it is true, singing *Te Deum*—but without having any censure passed on their conduct, and scarcely able to ascertain correctly why they had been summoned to attend. They flattered themselves, however, that after this vapid exhibition, the unpleasant subject would be allowed to sink quietly into oblivion.

"Alas," said the Square, "they were never more mistaken. At the very next Quarterly Communication, Bro. Hull, a Past Grand Warden, and Clerk in the Salt Office, moved, that, in the opinion of this Grand Lodge, Bro. Preston had been the promoter and instigator of all the measures taken by the Lodge of Antiquity, in derogation of the authority of the Grand Master, and calculated to bring the Grand Lodge into contempt with the Brethren.

"This motion was intended as a preparatory step to a new censure on his conduct; and being immediately seconded, it would have been put to the vote at once by the Deputy Grand Master, if some of the Brethren had not desired to be heard against it. While the matter was in the course of discussion, Bro. Hull was advised by some Brethren, who were under the apprehension of being in a minority, to withdraw his motion. The evening being now far advanced, and two other motions having been quashed by the D. G. M. on account of their tendency to revive the dispute, it was imagined that nothing further would be heard respecting the Lodge of Antiquity or its members; and on this presumption, many of the most attached friends of Bro. Preston retired.

"But at this late hour," the Square continued, "a motion was made, and duly seconded, to the effect, that the Hall Committee be continued with its usual powers, except that Bro. Preston's name be excluded; for it was thought by his adversaries that if this were carried, it would be tantamount to actual expulsion. The proceeding was not strictly regular; but as all advantages in strategy are accounted fair, the resolution, though combatted by Bro. Preston with his usual

tact and ability, and though the Deputy Grand Master, perceiving its tendency, and feeling confident that it proceeded from an unfriendly spirit, observed that unless the Brother could be prevailed on to withdraw his motion, he should be obliged, though reluctantly, to submit it to the decision of the Grand Lodge, it was persisted in; and the question being put, it was carried in the affirmative, and Bro. Preston was excluded from the pale of Masonry.\*

"The R. W. M., Officers and Brethren of the Lodge of Antiquity," the Square proceeded to inform me, "felt the indignity which had been cast upon them by these proceedings, so warmly, that, at the very next Lodge, they expressed their sentiments on the subject, in a manner not to be mistaken, by the expulsion of the three chief agitators, Bros. Bottomley, Noorthouck, and Brearly. They passed a unanimous resolution, in which they pronounced the late transactions of the Grand Lodge to be a violation of their inherent rights; declaring that from henceforth the Lodge of Antiquity renounced all communication with that body; and that they would for the future act on their own legitimate authority, as an immemorial Institution.†

"For ten consecutive years this arrangement continued undisturbed; and the Lodge of Antiquity held on its course, independently of either of the rival Grand Lodges which were at the head of the two sections into which English Masonry was divided. During the period of Bro. Preston's exclusion, he seldom attended a Lodge; but devoted his attention to other literary pursuits, which contributed more essentially to his advantage. To the Lodge of Antiquity, and to ours," said the Square, "he continued warmly attached; and it was a matter of deep regret with many of the best friends of the Institution, that so useful and zealous a Brother should have had occasion to withdraw his active co-operation from a Society to which he had proved himself a diligent and faithful advocate.

"At length," the Square continued, "in the year 1787, when the metropolitan Fraternity had become grieved and disgusted at this

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\* Bro. Preston published a brief account of these transactions in a pamphlet, which he called "A State of Facts, 1778," for private distribution amongst his own particular friends. It was, I believe, never published; but the above particulars have been gathered partly from that authority.

† Bro. Preston thus laments this unfortunate schism. "The Lodge of Antiquity having expelled three of its Members for misbehavior, the Grand Lodge interfered, and, as was thought, without proper investigation, ordered them to be reinstated. With this order the Lodge refused to comply, the Members conceiving themselves competent and sole judges in the choice of their own private Members.....Matters were carried to the extreme on both sides, resolutions precipitately entered into, and edicts inadvertently issued; memorials and remonstrances were presented in vain, and at last a rupture ensued. The Lodge of Antiquity pleaded its immemorial privileges, published a manifesto in its vindication, notified its separation from the Grand Lodge, and avowed an alliance with the Grand Lodge of all England, held in the city of York. The Grand Lodge, on the other hand, enforced its edicts, and expelled several worthy Brethren from the Society for refusing to surrender the property of the Lodge to persons who had been regularly expelled from it. This produced a schism which lasted for ten years."—(Illustr. of Masonry, p. 245. Ed. 1829.)

unsatisfactory state of things, so disreputable to the Order, and his Royal Highness the Duke of Cumberland was Grand Master of Masons, he was earnestly entreated to interfere. Under his superintendence, therefore, the case of Bro. Preston and the Lodge of Antiquity was submitted to the consideration of the Grand Lodge in a better spirit; and that body at once rescinded all the former proceedings, reinstated the Lodge of Antiquity in all its masonic privileges, and restored Bro. Preston to his dignities and honors. And, to the unfeigned joy of all the Fraternity, this eminent Brother, like the sun bursting through a bank of clouds, once more resumed his usual activity in the sacred cause of Masonry. He revived the Order of Harodim, and instituted a Grand Chapter, where the Lectures of Masonry were periodically illustrated by the Companions. Over this Chapter the Right Hon. Lord Macdonald presided as Grand Patron; and James Hesletine, William Birch, John Spottiswoode, and William Meyrick, Esqrs., as Vice-Patrons.\*

"Through the medium of this Institution, Bro. Preston's system of lecturing became prevalent in all the Lodges both in town and country; and," the Square added, "I considered it to be a great blow and discouragement to Masonry, when the Order of Harodim was suffered to fall into desuetude, inasmuch as, while it preserved the ancient purity of the science, it refined the vehicle by which it is conveyed to the ear; as a diamond is enhanced in value by being polished."

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\* The Order is thus explained by its author: "The mysteries of this Order are peculiar to the Institution itself; while the lectures of the Chapter include every branch of the masonic system, and represent the art of Masonry in a finished and complete form. Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned, by the chief Harod, to a certain number of skillful companions in each class, who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated Clauseholders. Such companions as by assiduity become possessed of all the sections in the lecture, are called Lecturers; and out of these the General Director is always chosen."

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#### A MASON'S DESIRE.

Teach me to know from whence I rose,  
And unto what design'd;  
No private aims let me propose,  
Since link'd with human kind.

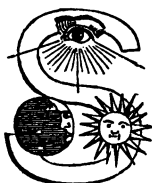
Me from our sacred Order's cause,  
Let nothing e'er divide;  
Grandeur, nor gold, nor vain applause,  
Nor friendship false misguide.

Teach me to feel a *brother's* grief,  
To do in all what's best;  
To suff'ring man to give relief,  
And, blessing to be blest.

## REPORTS OF COMMITTEES.

MALTA, Feb. 26, 1856.

BRO. MOORE :—



SHOULD the report of a committee on the application of a candidate be merely "favorable" or "unfavorable," or should it contain something whereby the Lodge could vote understandingly? Generally the committee report "favorably" because they know no harm of the applicant, and the Lodge elects him for the same reason; and thus the Lodge is often filled up with drones that have neither energy nor discernment enough to understand or appreciate Masonry; and the Order is not honored nor they benefited by their addition to the Lodge.

Is there no remedy?

Yours Fraternally, A. G. C.

We regard the above propositions, so energetically proposed, as of very considerable importance at the present juncture. Though they were not probably designed for the public eye, yet we think it will be well to let the Masonic public see them; and we take occasion to add a few words by way of comment.

Where an application for initiation is referred to a committee, it is not simply that they may make a few inquiries and then report "favorable" or "unfavorable;" the Lodge should know the basis on which the conclusion of the committee rests. Initiation is the starting point—the first step in the foundation stone of Masonic labors. The applicant should be more than merely a man of mature age, etc., he should have more than a negative fitness to become a Mason, or he had better not be permitted to take the first step in that toilsome way. There are many *good* men and *wise* men and *learned* men who should never be initiated into the mysteries of Masonry. An applicant should have a *meetness* for Masonry; he should have a natural adaptation to *appreciate* it. His tastes and habits and qualifications should be such as to induce the belief that he will be useful in the Order, and he himself be benefitted by his connection with it. If this is not the case, he had better not come in; better not be a member at all, than be a drone in the hive. We have too many just such now; we should be careful to get no more.

We said that initiation is the starting point; but if the candidate does not start well, he will make no progress. If he has no aptitudes for the study and association and duties of Masonry, he should never be admitted, whatever other good qualities he may possess.

It must be remembered that, especially in larger towns and cities, generally but few of the members of a Lodge are personally acquainted

with the applicants, How shall they ascertain his fitness to be admitted? They appoint a committee to inquire—investigate; but should not that committee do more when they make their report, than simply say “favorable,” or “unfavorable?” It seems to us that they should enter into detail, *verbally*, at least, and let the members know *all about the applicant*. Let us know not only what he *is*, but what he *has been*; his occupation, his mental resources, his habits, tastes and moral proclivities. Let us see if he is such a man as will make a good, active, faithful, efficient Mason. If not, let him go; if otherwise, receive him.


But the members cannot judge in these particulars unless the committee make an intelligent report. If the Lodges, and especially the Masters, would insist upon obtaining this full information in all cases, we should have fewer drones, and fewer expulsions. We should not receive so many, but we should receive better ones, and the Order would be more prosperous, honorable, and useful. EDITOR REVIEW.

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#### ANOTHER MARTYR.

NEW GARDEN, Ia., March 3. 1856.

COMP. MOORE :—

 FEW days since, a member of the little monthly meeting of Friends, held in Newport, Wayne County, Indiana, presented me by direction of said meeting, a minute of *disownment* for “joining the order of the Freemasons.”

I present the proceedings for publication, for the purpose of “bearing my testimony” against that spirit of bigotry and intolerance which, like the court of the Romish inquisition, undertakes to do other men’s thinking, and to mete out to them the exact amount of moral liberty which they are to be allowed to enjoy.

No religious society with whose doctrines I am acquainted makes louder pretensions to toleration than the Friends; yet in this section they are very little, if any, behind Bloomingburg Session in intolerance. My own case is one in point. I was raised a member of the society, and am perhaps, as much attached to its religious principles as any of those who were active in exercising the society’s discipline upon me. And further, I may add that so far as appeared, I stood in fair esteem among them until it began to be whispered about that I was a Mason. These surmises did not become current until I

had belonged to the Order more than a year. In the meantime I was placed upon important committees at the suggestion of the "spiritually minded," and served the society so as still to secure the commendation of the "Elders." But so soon as it was known that I would not "deny the faith," I was made to feel the weight of Quaker censure and contempt. The old "Elder" who was most active in urging forward these measures, pronounced "the Masons a set of black-legs,"—"a connection with them a disgrace to any honorable man," etc. Said individual has a son-in-law who is one of the best of men, and an active and zealous Mason, but the old man says his "blood runs cold whenever he thinks of his son-in-law being a Mason." "When I demanded to know what he knew of Masonry that was so dreadful, he told me that he had read *Morgan's exposition* some years ago, "and it still ought to be about the house, but it could not be found—had been *stolen* and destroyed, no doubt by some *Mason*."

He is willing to accept Morgan as gospel truth, but could not be easily induced to read Dr. Oliver's "Landmarks," "Anderson's Ancient Constitutions," Moore's more modern but not less excellent "Outlines of the Temple.\* No, not he! Works of this class emanate from too doubtful a source to be entitled to his credence! The reader will perhaps say "this must be a very ignorant man!" Not so at all! "A very bigoted one then!" Granted. If his were the only case of the kind within my knowledge, I had spared the reader the trouble of looking over this article; but unfortunately for the cause of right there are so many similar characters that they demand more than a passing notice. They are so encrusted with superstition that they have become like unto a class of men described in the "greater light," who "had eyes but saw not, and ears but heard not."

In conclusion, let me say, I do not wish to complain of this exercise of the church discipline upon myself. I know my rights, and knowing dare maintain them. I here enter my solemn protest against all such attempts at invasion of moral rights. No religious society has any right to dictate to its members the moral and benevolent societies, outside of its pale, with which they shall or shall not connect themselves. The spirit which would strike down the right to unite with benevolent orders that are outside of the church is arming to invade the liberty of conscience itself. Sons of light and lovers of freedom, *mark it well* -

Fraternally,

HENRY CHARLES.

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\* Permit me to recommend this book to the careful consideration of the Craft. I have never read any other book that gives so clear a view of the high and holy principles of Freemasonry.

H. C.

## SOME THOUGHTS OF OUR OWN, ALOUD.

BRO. MOORE :



CONSIDERING these facts:—1st. That the Orders of the Kt. Templars and St. John of Malta were instituted under the auspices of a POPE, in a most superstitious age, who gave them their vows and constitutions, embracing *celibacy, monastic communism, poverty, and absolute obedience to superiors*. 2dly. That in addition to the profession of arms, they were invested with many of the functions of the *Catholic priesthood*, and notoriously practised them. 3dly. That on the suppression of the Templars by a POPE, a portion of its Crosses clandestinely merged with the Order of Malta, still a Catholic Order, sustaining *its* constitutions and banner. 4thly. That the whole History of both Orders is identified with the peculiar polity of the Romish Church—we say, considering these facts, the following inquiries necessarily arise with the loyal and earnest Mason seeking to preserve the ancient landmarks, and eschewing innovation.

1st. How, when and by what authority has the Romish character of the Orders been lopped off? The ancient ceremonies of admission are matters of History—simple, brief, direct and unostentatious, and embracing nothing whatever of the modern ceremony, save one or two unimportant features. We recognize no authority, in these days, capable of absolving from engagements, except the constituting power.

2d. When was the Order of Malta made the subordinate one? Our administrative organization is exclusively that of the Templars, and the Maltese Order (and that of the *Mediterranean Pass* also) are merely appendant.

3d. As, in the very nature of an 'Order of Knighthood' there must be *one* superior and supreme head—how is it that the American 'Orders' differ in their constitutions from all others? The Continental, the English, Scottish, and even the Canadian 'Orders,' are materially at variance with ours—their prerequisites—their vows—their ceremonies—their costume, and yet more, their administrative organization. That these are all right, we doubt, also, inasmuch as in one case at least (in another rite, or connected therewith) we are satisfied infidel 'philosophy' and not religion is the lesson. This wrong is no excuse for our innovations.

4th. When and how has arisen the prerequisite of the several Masonic degrees to the *Royal Arch*, inclusive? We have no conclusive proofs that the ancient Templars were Freemasons.

Admitting the moral beauty and usefulness of these Orders *as degrees of Masonry*, which these inquiries do not question, and taking for granted (and it is true, so far as the writer's knowledge extends) that no reliable writer has ever pretended, that there were any *two systems in one* (an exoteric and an esoteric) in either of these Orders, whence and by what authority has originated the change in their structure and frame-work of which "we cannot now speak particularly" which adapts them to the Masonic edifice? By reference to the facts under our 3d inquiry, it appears tolerably apparent that there has been at some time or other, *in this country*, some *modernizing* in the premises to suit our Protestant and Republican institutions. That the act was unauthorized, we hesitate not to charge—inasmuch as he who contrived the change was necessarily trifling with his Templar's vows and also his Masonic engagements, to allow no "innovation in the Body of Masonry." This is not the less true, beyond a doubt, because different vows have been assumed *since that change* by other Crosses.

We submit, whether it would not better comport with honesty and fair dealing (and it would not in the least, mar the beauty or lessen the usefulness of the Orders *as degrees of Masonry*, whatever their origin) to explain distinctly to the candidate, before he advanced,—that the Orders about to be conferred upon him were not in all respects identical with the Orders of the same name known to History; that at some unknown period, they had evidently been disencumbered of much of their objectional character, beautified and incorporated in and with Masonry, being adapted to the necessities and conditions of modern institutions; that so modified, they eminently challenged the admiration of all great and good men as practically enunciating truly Christian principles; that they thus, like ancient Masonry, ceased to be an operative, and became a speculative science—a chivalry, obedient to Law, &c. Would not the effect upon intelligent minds be more satisfactory and enduring, so to prepare the Initiate for what must otherwise seem to him historical discrepancies, and which study afterwards will but confirm?

These considerations and thoughts are specially addressed, with profound respect, to the Grand and General Grand Encampments.

Again: still other inquiries arise in this connection, which address themselves to all the governing Bodies in the York rite, that is, to all the governing *Masonic* Bodies. If there be any power known to Masonry, (inherent, organic or otherwise) competent to absolve from engagements voluntarily assumed, and which *could* make expediency



a sufficient excuse for innovation, (and which, the foregoing phenomenon in the Orders of Knighthood—our revolt from the creating authority and organization of constitutional representative Grand Lodges in this country without its consent,—and many other acts in the history of American Masonry, would seem to imply;) would not its exercise prove convenient to secure certain other changes, greatly for the better? For instance:—

The Past Master's 'degree' should be handed over to the Grand Masters, as incident to the good government of *Blue Lodges*, to be conferred only on W. Masters elect and by his dispensation; and by analogy, the *Priesthood* should be placed under similar limitations in the hands of the G. H. Priest. So of the T. I. G. M. and the G. Commander of the other subordinate bodies, the installation and being set apart to their respective duties, should be dignified by analagous *degrees*, and placed each under the control of their Grand Superiors.

The Mark, Royal, Select, and M. Excellent Master's degrees, and in that progressive order, should be conferred as a distinct group, in a '*Master's Council*,' being associated with the *first Temple*, and chronologically so arranged.

The Knight of the Red Cross and Royal Arch, and in that order, should be conferred in a *Chapter*, as associated with the *second Temple*.

The two Christian Orders only should be conferred in the *Encampment*—the Order of Malta and Mediterranean Pass, merely as appendant, as at present,—except that the distinct cognizances of each ought to be preserved.

With this arrangement, there would be some system in the order of our degrees, correspondent with truth, principle and history; with sound discipline and felicitous acquirement. Whether the idea, *innovation*, to which I have referred in the internal character of the Encampment degrees, does not rightfully forbid the suggested change, is the only question, as we view it. The one change is certainly as proper as the other. A general, grand, representative Convention, impersonating the universal consent, contemplating no change in the principles or '*body of Masonry*,' but simply arranging a different order for the conferment of the degrees—might possibly be viewed as competent to effect *such a change*. +

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MORALITY is the reflex action of the moral law upon an obedient heart. It is beautiful because it is in harmony with divine requirement.

## WASHINGTON.

[An Ode written expressly for the celebration in this City on the 22d of February, by Bro., Captain G. W. CUTTER, and sung by the Choir on the occasion. Air—"E. PLURIBUS UNUM."]

**B**RING forth our victorious banner to-day ;  
 Let its hues in the clouds be unfurled,  
 To garland the skies, with their starry array,  
 Till they brighten all over the world :  
 Let the hights that are earliest crown'd by the blaze  
 That is pour'd from the urns of the morn,  
 Re-echo the cannon that thunder with praise  
 At the hour when our hero was born.

Though he waved not a scepter, he wore not a crown—  
 Though he sought not the glare of a throne—  
 Yet the limits of glory and fadeless renown  
 Are filled by his grandeur alone :  
 As the twinkling stars o'er the heavens arrayed,  
 When approached by the sun's golden flame,  
 So the mightiest heroes of history shall fade  
 in the light of our WASHINGTON's name.

And ye, O ! his brothers ! who reverence the tie  
 Of that union so kindred and dear—  
 Whose links were let down from the throne of the sky  
 To bind us in harmony here—  
 This day, while you join in the banquet and song,  
 Let remembrance rekindle your love  
 For him who is join'd with that radiant throng,  
 In the Lodge that assembles above.

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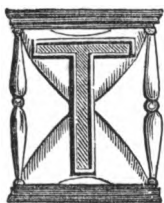
 MASTER MASON

In this degree, which is the perfection of symbolic or ancient craft Masonry, the purest truths are unveiled amid the most awful ceremonies. None but he who has visited the holy of holies, and traveled the *road of peril*, can have any conception of the mysteries unfolded in this degree. Its solemn observances diffuse a sacred awe, and inculcate a lesson of religious truth, and it is not until the neophyte has reached this summit of our ritual, that he can exclaim with joyful accents, in the language of the sage of old, "*Eureka, Eureka,*" I have found at last the long sought treasure.

## GENERAL WASHINGTON AND FREEMASONRY.

FRIEND MOORE :—

“But ye whom social pleasure charms,  
 Whose heart the tide of kindness warms,  
 Who held your being on the terms,  
     Each aid the others :  
 Come to my board, come to my arms  
     My friends, my brothers.”



TIME honored is the institution of Freemasonry. Its history is embalmed in the sweet odor of good deeds. It has borne the precious fruits of benevolence and mercy, which exhale a perfume more fragrant than gardens of Araby. It fosters and cherishes the fraternal principle which unite man to his fellow-man by the ties of brotherly love and the cement of “charity, which of itself fulfills the law :” were its precepts universally reduced to practice, a millennium of peace, joy and good will, would cover the earth, and render it comparatively a paradise. Its bounty falls in silence, like the refreshing dews from heaven.

It is twice blessed  
 It blesseth him that gives and him that takes ;  
 'Tis mightiest in the mightiest.

Relieving the distressed, consoling the sorrowful, and encouraging the despairing. To the bereaved widow, the helpless orphan, and the destitute and afflicted everywhere, like the pillar of fire to the children of Israel, it shines to bless and to save. Notwithstanding, it travels in paths of peace, marked by countless mile-stones of good Samaritan deeds, of charity and sympathy, it has had to encounter opposition, reproach and persecution. Ignorance, prejudice and bigotry have been arrayed against it, but warred in vain. It can point to an immense list of votaries, distinguished for intellectual attainments, and all the moral virtues which adorn human nature, who have entered its temples and knelt at its altars.

That General Washington was a Mason, would seem to be enough to silence cavil and disarm prejudice. But great stress has been laid on a letter written by him to one G. H. Snyder, in which he stated he had never presided as head over any English Lodge, as had been supposed; nor had he been in one, more than once or twice, in thirty years. From this it has been inferred that he was indifferent to the Institution. He doubtless alluded to those Lodges, which received their charters from the Grand Lodge of England, and not those who originated and received their charters from authorities in America. The following correspondence is conclusive evidence of that, as well as of his apprecia-

tion of the Institution. It took place not long before his death. It was published in a newspaper entitled the *Eagle* or *Dartmouth Sentinel*, printed at Hanover, New-Hampshire, from which I have copied it.

Respectfully, W.

XENIA, O., Feb., 22, 1856. .

May 15, 1797.

MOST RESPECTED BROTHER :

The Ancient York Masons, of Lodge No. 22, offer you their warmest congratulations on your retirement from your useful *labors*. Under the SUPREME ARCHITECT of the *universe*, you have been the *master workman* in erecting the *Temple of Liberty* in the *West*, on the broad basis of equal rights. In your wise administration of the government of the United States, for the space of eight years, you have kept *within the compass* of our happy constitution, and *acted upon the square* with foreign nations, and thereby preserved your country in peace, and promoted the prosperity and happiness of your fellow-citizens. And now that you have retired from the *labors* of public life, to the *refreshment* of domestic tranquillity, they ardently pray that you may long enjoy all the happiness which the *Terrestrial* Lodge can afford, and finally be removed to that Celestial Lodge where love, peace and harmony forever reign, and where Cherubim and Seraphim shall hail you *brother*.

By the unanimous desire of Lodge No. 22.

JAMES GILLIES, Master.

Gen. G. WASHINGTON.

REPLY.

BROTHERS OF THE ANCIENT YORK MASON'S OF LODGE No. 22 :

While my heart acknowledges with brotherly love, your affectionate congratulations, on my retirement from the arduous toils of past years, my gratitude is no less excited by your kind wishes for my future happiness.

If it has pleased the Supreme Architect of the Universe to make me an humble instrument to promote the welfare and happiness of my fellow-men, my exertions have been abundantly accompanied by the kind partiality with which they have been received. And the assurance you give me, of your belief that I have acted upon the square in my public capacity, will be among my principal enjoyments in this Terrestrial Lodge.

GEO. WASHINGTON.

That General Washington was a Mason, and most devotedly attached to the principles of the Order, no man at all read in the history of this country will pretend longer to deny ; unless prejudice and bigotry have so blinded his eyes that he is incapable of perceiving the truth. The record of his initiation in the Lodge at Fredricksburg, Va.;

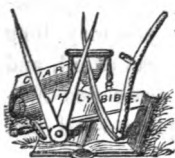
his name enrolled as the first Master, and one of the charter members, of Alexandria Lodge; his various letters to Masonic bodies, confessing himself a member, and speaking in the highest terms of its objects and tendencies, and all these documents still extant, settle the question beyond controversy. None, indeed; but the most ultra demented anti-Masons have ever had the effrontery to call this fact in question; and their word and opinions are so well known, in every case where Masonry is involved, that they are powerless for evil.

We thank our antiquarian friend at Xenia for furnishing us the above correspondence, copied himself from a file of the original paper preserved in the library at Xenia. Though not a Mason himself, he is a warm admirer of the Order, and desires to do full justice to the character and fame of Washington.

ED. REVIEW.

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#### DEGREE OF PAST MASTER.



WITHIN the last five years, there has been a good deal of discussion relative to this degree, so called, and the propriety of omitting it in the list of constitutional degrees conferred in a Chapter. As this is a subject for the action of the G. G. Chapter, which will hold its tri-ennial session in a few months, it may be well to bring the subject to the attention of those interested, that it may be well considered.

The Past Master is *not a degree*, in the usual acceptance of that term; it has none of the essentials or requisites of a degree. Nothing fundamental in Masonry is communicated with it; and the Order would live and flourish just as well, just as safely, and be just as useful if this were not in the constitutional list of degrees. Besides this, there are many reasons why it should *not* be in a Chapter, recognized as a constitutional part of its organized machinery, and many reasons why it *ought* to be just where it always was until within comparatively a few years, confined to the circle of actual and Past Masters of Lodges.

The Grand Chapter of Virginia, at its recent session, used the following language with reference to the proposed change: "The true character of the Past Master's Degree, its uses and powers in its connection with the Chapter Degrees, and its importance as a requisite to acquire the Royal Arch Degree, is before our sister Grand Chapters. A diversity of views is entertained upon the subject, and we observe that the question is to be submitted to the Grand Chapter, to amend its Constitution to sever all relation with it, as connected with or necessary to obtain the Royal Arch Degree.

“It must be kept in remembrance that the so-called Past Master’s Degree is an installation ceremony absolutely necessary as a qualification to impart instruction and power to Masters and Wardens elect of warranted Lodges, before entering upon the discharge of the duties of their respective offices. It is also a constitutional requirement that none who have not been seated in the Oriental chair were qualified for, or could obtain the Royal Arch Degree ; and the very limited number of Past Masters, who alone were entitled to it, did not furnish material sufficient to enlarge, build up, strengthen and beautify this portion of our Masonic edifice. For that purpose alone, therefore, they were permitted to assume the privilege of conferring it ; but conferred by that body, and of the rights, privileges and prerogatives, as attaching to those elected to preside over warranted Lodges, was not acquired but to a limited extent. Hence it will be perceived that, as Grand Lodges and Grand Chapters are now organized, (if our reading and understanding be correct), the degree or order is absolutely necessary for both organizations, and cannot be dispensed with by either ; and we incline to the opinion that a proper investigation of the rights and prerogatives acquired under each, will ensure harmony and preserve the constitutional requirements of each intact.

“It must be admitted that frequent changes in fundamental laws produce and perpetuate evils not easily remedied, and deeply to be deplored ; and we respectfully urge upon our respective Companions a careful and considerate examination of this subject, before they revolutionize old and important customs, if not imperative constitutional obligations.”

Until we read the above, we were never aware that it was considered necessary for a Warden to be a Past Master. In no state that we have visited, or in any work on Masonry that we have ever read, have we known this to be required. If our Virginia friends require it, they certainly must stand alone in this requirement. It is not an *ancient* usage, nor is it *modern*, for it does not obtain to a sufficient extent in any country to justify us in calling it a usage at all. There is nothing in the degree itself, nor in preceding or succeeding degrees, or in any of the rituals or laws of Masonry requiring it. The earliest reference we have to the degree shows that it belonged exclusively to Masters and Past Masters of Lodges, and to *none else*.

The companions talk about “frequent changes of fundamental laws ;” of “revolutionizing old and important customs,” etc. We respectfully ask how long the present arrangement of the Past Degree has been a custom ? Certainly it was not in 1722 ; nor has it ever been, in any country save our own. And here it is an innovation on prior established usage—*immemorial custom*. The G. G. Chapter was

organized in 1798, and up to that, or near that time, the *old* usage obtained. The present, therefore, is an invasion of the immemorial customs of Masonry ; and unless it can be shown to be of material advantage to Masonry, and productive of harmony and beauty in the arrangement of the degrees, we think it should be changed. The ceremonies of the degree, as they are usually illustrated, are not such as to challenge the respect or admiration of a sound mind, but are, in the opinion of many, a serious obstacle in the progress of the candidate toward the beautiful and sublime secrets of the Royal Arch.

The able committee on foreign communications in the Grand Chapter of Ohio, speaks as follows on this subject :

“ Similar to this is the question of the P. Master’s Degree in the Chapter. Requiring a Master elect of the Blue Lodge to receive this Chapter degree before he can preside in a Blue Lodge is to say that the Blue is subordinate to the Scarlet—which your committee are unwilling to claim, or concede. We cannot agree with the Grand Lodge of New-York, that the G. G. Chapter, in disclaiming control of this degree when to be conferred on a Master elect of a symbolical Lodge “ went far enough,” but agree with the committee on Foreign Correspondence of the Grand Chapter of Connecticut, who say, “ the jurisdiction of the Past Master’s degree has been relinquished, so far as it relates to the Master elect of symbolical Lodges.” This, in our humble opinion, does not relieve the question from the awkward position in which it has heretofore been placed. The Past Master’s degree is still held as a constitutional Chapter degree, and is embraced in the four degrees which must not be conferred for a less sum than twenty dollars. But, then, in the case of a Master elect of a Lodge, we are told we may violate our Royal Arch obligations, just a little, by “ conferring the degree upon one who has not yet taken the mark. It is of no possible use in the Chapter, and never of right belonged there.”

To this reasoning of the Grand Chapter of Connecticut, your committee give their full assent, and believe that a Master elect of a symbolic Lodge ought not to be compelled to take a Chapter degree to fit himself to preside, any more than a High Priest of a Chapter should be compelled to take the order of High Priesthood to fit him to preside in a Chapter, and that this degree should be surrendered to the Blue Lodge.”

An able select committee, in the same Grand Chapter, “ appointed to take into consideration the propriety of requesting the General Grand Chapter, at its tri-ennial session, to omit the Past Master in its list of constitutional degrees and restore it to the exclusive control of

Past Masters or Grand Lodges," made the following report, which was agreed to, and the resolution adopted :

" That the committee on Foreign Correspondence have so fully discussed this subject, and expressed the views of this committee so well, that a separate report seems hardly necessary. Your committee find that in England no such *degree* as Past Master is known. They have merely the simple and beautiful ceremony of installing a Master elect of a symbolic body in the chair of his Lodge. It is not conferred on any others, and there as an installation ceremony, and not a degree. In Ireland and Scotland this is given as a degree preparatory to exaltation, but is called a " virtual Past Master," but it carries no authority whatever with it. A Past Master so made cannot attend a meeting of installed members, or be present when a Master is installed as Master in the chair. It is not recognized in England before receiving the Royal Arch.

" Such we believe to be Ancient Masonry—that the Past Master is only an installation ceremony or Masters elect of Symbolic Lodges, and should be conferred on no others.

" Your committee, therefore, offer for adoption the following resolution :

*Resolved*, That the delegates from this Grand Chapter be instructed to request the G. G. Chapter, at its next tri-ennial session, to omit the Past Master in its list of constitutional degrees, and restore it to the exclusive control of Grand Lodges."

Such, then, will be the aspect in which the question will come up before the next G. G. Chapter, and we trust it may receive that attention which its importance demands.

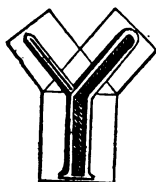
ED. REVIEW.

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SYMBOLISM, in the abstract, is of very remote antiquity, and comes down to us bearing the sanction of more than three thousand years. All instruction, especially in sacred and divine things, were originally taught by symbols. Indeed, the most sacred and important truths were not only communicated, but preserved by this means. A *written* language was then unknown ; and great truths were represented by some appropriate object. Hence the universal prevalence of this mode of teaching, even among the most ignorant savage nations of the earth. Masonry is a system of impressive symbolic instruction.



## THE ORPHANS AND THEIR FRIENDS.



ES, the orphans still have friends, even in this cold, selfish, money-loving world. Friends who prove their friendship by deeds, and such deeds as an angel might do with pleasure. If "pure religion and undefiled before God and the Father, is to visit the fatherless and widow in their affliction," then there is some religion left in the heart of New York. It is known to all that the benevolent hearts connected with the "Five Points Mission" in that city, are doing a great and good work—especially for the destitute orphans. Many of those poor little ragged, starving, forsaken children, accused of no crime but poverty, and guilty of nothing but misfortune and beggary, are gathered up and fed, and clothed and sheltered. They are then taken into the country and placed in happy homes, where they may be raised in comfort, taught habits of industry, and receive a useful education. The mother giving them up to the care and protection of strangers because stern necessity compels her.

The Rev. Mr. Vanmater recently brought to the West over twenty of those little waifs, and distributed them among kind friends. His report is one of the most eloquent and moving details of the work of charity we have ever read; and we copy it entire, for we know our readers will be glad to see it. If any one can read it without yielding the tribute of a tear to so good a work, he can do more than we could.

ED. REVIEW.

## FIVE POINTS MISSION—HOMES FOR CHILDREN IN THE WEST.

REV. N. MEAD:—I embrace the first opportunity of reporting to you, and through you to the Board of the Ladies' Mission, the result of my present Western tour.

On the afternoon of the day after Christmas, one thought seemed to pervade the minds of the hundreds at the mission of the Five Points. Near thirty were soon to bid farewell to all that was sad or joyous to them. Brothers, and sisters, and parents, were there to take the last look, and press to the bosom for the last time those who are as dear to them as are the kindred of the Fifth avenue. Poverty—nothing but poverty made some hearts bleed, and severed in many instances the dearest and tenderest earthly relations. How painfully solemn the trust, when the weeping father and mother led their child to me, and gave it up, trusting to me its future interests! They wept over it, and kissed it, and turned away to their desolate abode of poverty, conscious that they should see it no more. But it was also a *joyous* hour. One said, 'I will beg no more;' another, "I'm done picking coal cinders." Little Dutchy said, "I don't care where I go; it's better than where I lived."

As we were about starting, several arrived from the Children's Aid Society; some from the Newsboys' Lodging Room; and when we arrived at the cars in Jersey City, a beautiful little lame girl from the Home of the Friendless, was placed in my care. As the cry "all aboard" was heard, "little Mary" was put on board, and was forever free from the cruel tyranny of the woman who had driven her forth to beg since she was five years old. On we went, some singing, others crying. It was a sleepless night to me. Constant attention of some kind was necessary. Though we had clad them at the mission as well as our small means and exhausted wardrobe would permit, still they often became very cold. The snow storm in the mountains was severe. Toward morning a pipe burst, and we were soon frozen up. As the storm subsided, I went up the side of the mountain to a farm house and begged a pail of milk for the children. This, with the lunch with which we were provided before we left the mission, we shared with the children of our fellow-passengers, who for the first time received food from the hands of children of the Five Points. I was glad to have an opportunity for such a contrast.

Toward noon the children became restless, and as we had little prospect of getting on soon, I thought they would feel better if they were washed and combed. A path having been broken by some teams, we went near half a mile to the dwelling of a "mountaineer," told them who we were and what we wanted. They had read the "Old Brewery," and were ready to help. We spent an hour in washing, brushing, warming, eating "dough-nuts" and apple-pies, singing, &c., &c. We returned full of glee to our impatient fellow-travelers. By-and-bye another locomotive arrived, and we were on our way rejoicing.

As we were hastening on, trying to redeem the time, little "Paddy" was sitting by the side of a very interesting lady, who seemed to eye him with unusual tenderness. At length she began to talk to him. Paddy leaned over on her lap, and talked and smiled, just as no other little one can. She asked him about home—brothers and sisters, and parents, and when she learned that he was homeless and friendless, dependent upon strangers, and only five or six years old, she took him in her arms and kissed him, and baptized him with warm tears fresh from her heart.

Her father, mother and sister were on board, and soon became as deeply interested as herself. She plead for "Paddy." "Now, father, we never had a *brother*. There are none but Mary and I. You have enough to live on. 'Paddy' shall be no trouble to mother. We will take all the care of him, and teach him, and when he grows up, you can make a doctor of him." The point was settled. They must have "Paddy." I made the necessary inquiries in regard to them. They live in Cuba, Allegheny county, N. Y. Himself and wife are Presbyterians. He is well off, and is a regular physician. They have two children—the daughters in the cars. He takes "Paddy" as a son, and I therefore have authorized him to change the name of the child to his own.—"Scotch" begged so hard to go with "Paddy," that the doctor was moved to tears, and almost determined to take them both.

This good home cheered up the children, and often they said, "I am glad for 'Paddy,' will you get me so good a home?" I told them that I would take them to where I would be willing *my* children should go. They sung,

"As free as the winds we fly  
In search of a land where pleasure's found."

After a little, William Wright, one of the newsboys, said:—"Do you remember the promise we made to Mrs. Deuel?" I asked what it was. "Why we promised to sing a song every day out of the hymn-book she gave us." Soon about twenty hymn-books were taken from pockets and bags. Several hymns were proposed. As they could not decide, I told Henrietta (the poor girl from Patterson, N. J., who wandered into the mission two or three nights before I left) to lead off with what she liked. She commenced—

"Jesus, lover of my soul,  
Let me to thy bosom fly."

They all joined in, and then others were sung, until a passenger, noticing the peculiarity of the books and hymns, concluded that Charles Wesley was a favorite with the children, and laughingly asked if we were going to "*camp-meeting*."

The second night from New York we arrived in Dunkirk. We were treated with the utmost kindness by the conductors and landlords. The next morning we left for the West, and arrived in Cleveland in time to be left twelve hours. Several of the children were sick from the shaking of the cars, eating the "nice things" kindly sent to the mission for us, want of rest, and the cold they had taken. Two very large omnibuses were immediately placed at my disposal. The superintendent of the road being present, took hold, with the affection of a father, and assisted me in getting the children in. Off we went to the "Angier House," and we were welcomed the more cordially because there were so *many* of us. Fires were immediately made, the sick ones put to bed, and the others "sli-cked up." Soon breakfast was ready for us, and it is well that the "buckles and belts" were left in New York. Four or five hours were spent in sleep.

In the meantime the postmaster and several generous ladies having heard of our arrival, and having gone among several of our leading wealthy families, and arranged to have them take these "lambs to their folds," called and told me what they had done. I told them we would leave that evening, but they would not hear of it. They said, "You have always passed us when going West, and now you are here, and you are not going to leave. These children are tired, and must have rest." I sent down to the depot for the baggage, but by some mistake the porter failed to get it until it was gone to Chicago. I told the ladies of it, and said we must go. But they promised to take care that the children were supplied with clothes for the Sabbath. Soon they were paired off (a large and a small one together,) and taken to some of the best families in the city.

The generous landlord said it was not necessary to remove them from his house, and refused to receive any compensation for what he

had done. His only charge was, "Come again." Sabbath morning I plead for the mission in the First Baptist Church, and received seventy dollars. In the afternoon, I spoke in the Euclid street Presbyterian Church, and received sixty-three dollars and twenty-five cents; and in the evening I presented our cause in the Erie street Baptist Church, and received twenty-five dollars and sixty-one cents. The result of this day humbled me in the dust. O, the unmerited and unexpected kindness of God! When I saw Ellen Kennedy at the Home of the Friendless, the day I left New York, and learned that "nobody would have her because she was lame," my heart was deeply enlisted in her behalf. I said, she shall not go to the alms-house. I will take her home with me until I can find those who are able and willing to educate her. At the close of my address, in the Euclid street Church I alluded to her.

Six wealthy working ladies consulted together, and then said, "We have determined to take her as our daughter, and thoroughly educate her. One of us will take her and be a mother to her, and the others share in the interest and expense. We will place her immediately under the tuition of the best teachers." I turned to Ellen to see how she felt, but she was crying. I asked her what made her cry. She said, "What will become of Kitty?" (alluding to Kate Brennan.) Though they met for the first time the hour we left New York, I never saw two who appeared more strongly attached to each other. That forgetfulness of self was more than we expected, and soon she was pressed to many a warm heart. A lady said, "Kitty shall be cared for," and off she went to a wealthy member of the Second Presbyterian Church, who never had a child. The case was laid before him. He and his wife thought it over, and at night they came and told me they would take her, if I would let her be their daughter. I said yes.

Now, Kate Brennan and Ellen Kennedy are under the same teachers, and have before them no longer the prospect of a life in the alms-house, or of poverty, but the blessings connected with wealth, refinement, and piety. But this is not all. No sir; not half. You remember the poor, beautiful little girl, (Kate Comfort,) who, for many days wandered through the city seeking a home, and at night would, sad and weary, go to the Tombs to sleep. Father and mother dead. You remember how your own heart yearned over her when the matron of the Tombs came with her and told you about it, and you said, "We will protect her." Well, sir, a good praying man and wife, whose children are gone, said, "She shall sleep no more in the Tombs; she shall be to us a daughter!" The dear, lone one wept aloud for joy. You remember the one that was so frightfully disfigured that no one would let her come near their children. She was from the Children's Aid Society.

A "mother in Israel," after looking at the children, said, "This one needs sympathy more than either of the others, and I will take her." Noble, generous, Christian woman! Many seemed determined to have "Scotch." He being only five or six years old, pure blooded Scotch, and unusually beautiful and smart, it was not strange that many a wealthy but childless home was offered. I left him in Cleveland. As

we were leaving the Angier House, on Monday morning, a lady who had recently lost her only son, came and said she must have John Martine, (the smaller of the two newsboys with me.) She said, "My husband is absent, and therefore, I cannot say he shall be our son; but I will take him and clothe him and educate him, and tell you the rest when you return." I would gladly give you the names of all who showed us kindness, and especially those whose hospitality we enjoyed, but an account of it is kept in a "book" to be opened "in that day."

We arrived at Chicago at 10 1-2 at night, and as the storm was so severe, I dared not to distribute the children from there. I determined to take them all home with me. We immediately took the cars for Peoria, and on New Year's morning I presented my wife with nineteen little Five Pointers. She wishes me to say, that not having anticipated such a New Year's present, and it being unbearably cold, for a moment she knew not whether her surprise or gratitude predominated.

They were soon warmed, washed, clothed and fed. Soon temporary homes were obtained in kind, Christian families. The thermometer being sometimes 24 degrees below zero, I have found it impossible to get about much. I went to Washington last Sabbath, and received \$38. My father and mother have taken Maggie Clare, to fill the place of my little sister in heaven. She takes our name, and I now have a sister. Henrietta Donelly (the one from Paterson, N. J.) is in a good family as a sister. She is now in school, and, in addition to all we asked, she is to be taught the milliner's trade. Little Mary Morrow is adopted by a wealthy, pious banker, who recently lost his only daughter. Mary Jane Small, from the Children's Aid Society, has a home. You remember the sad parents between whom she sat in the chapel, just before I left. It made their hearts bleed to give her up, but the command of poverty was imperative. I promised them to be a father to her.

After my arrival in Peoria, I took her to Judge Peters. His is one of the most truly noble families in the land. The judge took the little one on his knee, talked to her, pressed her to his heart, kissed her, and turning to his wife and two daughters, said, "The Lord has given us enough, let us take her." Mary, with all the innocent fullness of her little heart, said, "I'm so glad." One of the daughters turned to me, and with a tear in her eye and a smile on her face, said, "We have a little sister now." They have changed her name. They have sent back to me, for the mission, all her clothes, and have clothed her beautifully. They call her their daughter, and she is addressed and introduced as "sister" by the children. She says, "father and mother, brother and sister." She has been spending this morning with me, and is as happy as she can be. She will soon commence taking music lessons. Next Monday she starts to the academy. When the box of clothes arrives, please send her's to the Children's Aid Society for her six sisters, whom she wants to come to this good country.

William Wright, that noble-looking newsboy, is one of the finest boys I ever met. He is taken by Mr. Wm. Fenn, a wealthy, pious

banker in Lacon, Illinois. He takes him not as a servant, but as a son. Next Monday he starts to the academy. He designs to educate him for the banking business. Mr. F. told me that his most ardent desire is to see him converted, and have him feel that he is called to the work of the ministry. Jane Claire, the Irish girl, six and a half years old, who committed to memory the "Sermon on the Mount," a few days before we left, had, in nine weeks from her arrival in America, been adopted as a daughter by one of the most pious, successful and wealthy lawyers in this country. Just think of it! Five weeks ago she and her mother and little sister wandered about the Five Points without food, shelter, friends or money. They asked for help; we took them into the Mission House, supplied their wants, and now Sis Maggie has been adopted by my parents in the place of a dear sister who is singing with the angels above." Jane is now the only child of the lawyer just alluded to, and I have placed their mother near them in a first rate home.

Yesterday, a noble, generous hearted gentleman, the principal of one of the large schools in this city, came and took Isabella Lee, who came to the mission with her little brother the day we left. He will be a father indeed to her, will educate her. His wife is a superior, practical woman. Isabella's brother John has just been taken by Judge Hollister, of Ottawa, Ill. The Judge is one of the leading men in the State, one of the prominent members in the Congregational church. He has but one child, a son nearly grown; now he has another. I cannot follow each one minutely as it has gone to its home. Enough has been said to indicate the condition of those intrusted to my care.—It has been by far the most difficult and perplexing trip I have ever yet made, but its results are far more encouraging. Of those I brought, one is from the Home of the Friendless, two from the Newsboys' Lodging Room, six from the Children's Aid Society, and sixteen from our Mission in the Five Points.

*Peoria, Ill., January 8, 1856.*

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#### AN OBJECT WORTHY AN EFFORT.

At the last annual communication of the Grand Lodge of Ohio, the M. W. Grand Master remarked as follows in his annual address:

"It has been in my power to visit but comparatively few of the Lodges during the past year, and to witness but comparatively little work. But from my own observation, and information derived from other sources, I am convinced that there exists great diversity in the work and lectures of the first three degrees of Masonry, within our jurisdiction.

"Not only is this the case in different parts of the State, but even in locations where several Lodges meet in the same hall, and where one would suppose (if any where), uniformity might be found, even there, wide and radical differences exist—so much, indeed, that one

would suppose that the curse of Babel had fallen on them, or that they, like the Jews and Samaritans, had no dealings one with the other. This state of things is much to be regretted ; and if there were no remedy, would be deplorable indeed. Many expedients have been adopted and tried, for the purpose of remedying this evil ; but all, as yet, have signally failed to accomplish the desired object. The most prominent of these plans was that of a Grand Lecturer, whose duty it was to visit the Lodges, and instruct them in the work and rituals of the order. This was found not to succeed, because, in the first place, it was totally out of the power of any one man to visit all, or even one-fourth of them, in a year, and devote the time necessary to give them sufficient instruction. And, in the next place, it has been found that those Grand Lecturers are seldom if ever, for any length of time at least, *consistent with themselves*, but have a constant tendency to change. This may, perhaps, be the result of defective memory—or what is more probable, from a desire to identify their own names with the work they teach. And, besides, these Lecturers are liable (being officers of appointment) to be changed with every change of Grand Master ; thus rendering it necessary (as no two of them have the same work) for the Lodges to unlearn this year what was taught during the last, until they have become discouraged, and the impression has gone abroad that the thing is irremediable, and that all effort at the production of uniformity is vain.

A plan, I think, might be adopted, which would obviate the above mentioned and many other objections, and at the same time be made effectual in accomplishing not only this, but many other desirable ends. Let the Grand Lodge, as a first step, adopt and legalize *one—and only one*—of the various modes of work that are at present practiced. Then divide her jurisdiction into that number of districts that will give to each, say fifty Lodges ; then appoint a Lecturer for each district—they to hold office for the same number of years that there are districts, one of whom to go out of office each year. This would create the necessity of making the first appointments for one, two, three, four, five, etc., years, each. Make it the duty of these Lecturers thus appointed, at each annual session of the Grand Lodge, to rehearse the work in presence of the Grand Master and the newly appointed incumbent, until each shall have it perfect, and receive a certificate to that effect from the Grand Master. In this way, any discrepancies that may have crept in during the year would be corrected, and the work, as at first adopted, would be perpetuated and unchanged.

These Lecturers might also be made the medium through which the Grand Lodge, and, in the interim, the Grand Master might have a more perfect knowledge of, and supervision over the action of the Lodges.

My experience of the past year has convinced me that something of this kind—some closer supervision of the Grand Lodge over its subordinates—is absolutely necessary. As at present provided, neither the Grand Lodge nor its executive officer, has any means of knowing (except as some member may, from feeling himself personally aggrieved, choose to disclose it) the disregard of its rules and regulations,

the infringements of the land-marks, or any of the improprieties that may be practiced by the Lodges. The frequent complaints, and the variety of their character, that have to be annually adjusted by the Grand Master and your Committee on Grievances, to say nothing about those (and their name is legion) that are not brought to your notice at all, are of themselves a sufficient reason for the adoption of some corrective of the evil.

"I have thus at some length dwelt upon this subject, because I have long felt the importance of having uniformity in the work and lectures of the degrees; and the utter fallacy of enacting laws, rules, and regulations, for the government of the Lodges, only to remain a dead letter for the want of some means of seeing them duly executed."

Every Mason who has mingled much among the Craft, in different Lodges and jurisdictions, will concede the general accuracy of the Grand Master's remarks; and will also agree with that excellent officer, that something *ought* to be done, and *may* be done, to correct the evil. The cause for complaint exists, not only in Ohio, but we are persuaded in many other jurisdictions; indeed it is almost universal. There is no use in trying to conceal it; we are not sure but it is treason to the best interests of the Order, to conceal it longer. The difficulty is met with every where, it is almost ubiquitous; and its existence is not only discreditable to the Craft, but is positively injurious. The injury, too, grows with the increase of years, and becomes more difficult of eradication the longer it is permitted to grow.

The simple question is, shall this gangrene be "let alone?" Or, shall we endeavor to remove it? Is its removal worth the trouble it will cost? *We* say, yes. For even admitting, for the sake of argument, that these discrepancies do not touch the *land-marks* of Masonry, yet what assurance have we that they will not soon do so. Because the disease has not yet reached the seat of vitality, shall we therefore let it alone? If the enemy is permitted, unmolested, to ravage the *borders* of our land, how long will it be before he rushes down upon the citadel?

"It will cost too much, in labor and money." We have heard this reply, but hope never to hear it again. It will cost but little, comparatively, either in labor or money, and the evil were cheaply cured at *any* price. The plan suggested by the Grand Master of Ohio, we think a good one, and entirely practicable. It will need the close and careful attention of a judicious committee; a little concession, *in non-essentials*, on the part of individuals, and, when the plans are matured, the *heartly co-operation of all*. Dogmatism should be kicked out of doors, and a determination to labor for the good of the Order alone, be installed in its place. It cannot be expected that the evil could be



removed in a way to please every one : some must be ready to yield their opinions—to lay their prejudices upon the altar, and to drive confusion from the Temple by *some* means, or by *any* means. With such a state of feeling existing, the work could be accomplished in a little while: it *may* be—it *ought* to be ; we most sincerely hope it *will* be.

The suggestion of the Grand Master was referred to a Committee, in the Grand Lodge of Ohio, who made a report, which we subjoin :

“Your committee have approached the consideration of this important subject with the utmost diffidence, fully aware that it has engaged the earnest attention of older, wiser, and more experienced brethren than ourselves, for years past, whose efforts to find a remedy for this evil have proved unavailing. The efforts to secure uniformity of work, instead of effecting anything for that object, have but served to beget personal differences and animosities, utterly inconsistent with the fraternal relations which ought to exist among us, to settle the friends of the different modes of work more firmly in their favorite opinions ; thus widening the breach, and rendering any effort in that behalf, more hopeless than before. Your committee are, however, of the opinion, that a better spirit is now prevailing among the Lodges—a spirit of mutual forbearance and conciliation—a spirit which will, we trust, exalt in importance the great interests and objects of Masonry, high above mere words and formulas. It seems to your committee that the cause of all that obstinacy and tenacity of opinion, which has heretofore prevented the accomplishment of any desirable result in securing uniformity of work, is to be found in our liability to forget that her rituals are not the essence of Freemasonry—that as the body is but the tenement of the soul, so are her forms and ceremonies but the tabernacle that covers the sublimer mysteries of her spirit—that mere *words* are not so important as the *ideas* they are designed to communicate—it is desirable, it is true, that the spirit of Freemasonry should be clothed in a garb of beauty, to render it the more attractive ; but it is of greater importance that she should always wear the same form, wherever she may be found, that none may fail to recognize her. Of the importance of this uniformity, there can be but one opinion ; and we therefore forbear to make an argument in its favor. The landmarks are, and ought to be the same the world over ; and so also the language by which they are preserved. Your committee therefore earnestly exhort every member of this Grand Lodge, laying aside his prejudices in favor of, or against any particular ritual, to approach the consideration of this subject in the spirit of compromise—the spirit of Freemasonry, and make one more effort to attain harmony in the work and lectures of the Order.

“Your committee, availing themselves of the suggestions and experience of the Grand Master, recommend the adoption of the following plan, to wit :

“1st. That the State be divided into ——— districts, in each of which there shall be appointed a District Deputy Grand Master, to

hold his office for — years, except in the first appointment, which shall be so arranged, that one of said Deputies shall go out of office each year, to be determined by lot. That it shall be the duty of these Deputies to meet at such time and place as they may determine upon, and in a spirit of compromise, to agree upon such ritual for the first three degrees of Masonry, as the Grand Lodge shall consent to adopt, provided it is consistent with all the ancient land-marks of Masonry.

“2d. That every new Deputy so appointed, shall immediately perfect himself in said work, and that all of them shall annually, at the communication of the Grand Lodge, rehearse such work in the presence of the Grand Master, who shall correct all differences and discrepancies among them.

“3d. That after this work has been agreed upon, and adopted by the Grand Lodge, these deputies shall proceed to communicate the same to the subordinate Lodges in such manner as shall be most convenient—that these Deputies shall also have immediate supervision over the subordinate Lodges; all complaints shall be, in the first instance, communicated to him, and if he should be unable to reconcile them, then be referred to the Grand Master—also, all petitions for new Lodges to be first referred to him for examination, as to their correctness, before being sent to the Grand Master. All questions of Masonic jurisprudence, in vacation of the Grand Lodge, to be decided by him, subject, however, to the approval of the Grand Master—all dereliction of duty in subordinate Lodges, coming under his notice, to be reported by him to the Grand Master, unless the same shall be corrected by the Lodge.

“All of which is respectfully submitted,

O. A. LYMAN,  
P. L. WILSON.”

The report and recommendations were ordered to be published with the proceedings of the Grand Lodge, and will come up for consideration at the next session. We trust the subject may receive that calm consideration, its importance requires, and that a plan, not only practicable, but agreeable to all, will be adopted, and the desired end be attained. We do not endorse all the recommendations of the committee, yet the suggestions are valuable, and a feasible plan can easily be formed by careful thought and a free interchange of opinion.

ED. REVIEW.

**EXTENT OF LODGE.**—A Lodge, symbolically, is of indefinite extent, and teaches us that the charity and good will of a Mason should be equally extensive.

## SIDE DEGREES—NEW INVENTION.

BRO. MOORE: We have in our vicinity a new-fangled kind of Masonry, something I never heard of until recently. And as it is desirable that you should be posted up in all things pertaining to Masonry, its progress and its welfare, I thought I would just drop you a line on the subject.

The thing to which I refer was brought here, and propagated by a man of somewhat questionable character, at least regarded such by those who have known him. It is called a side degree—rather degrees—for he confers several of them. They have strange and fanciful names, but I confess I never heard before that there were such degrees in Masonry. When I entered a Lodge forty years ago, I was informed that there were but three symbolical degrees; and I have never learned since that the number has been increased. I have examined the proceedings of our Grand Lodge, and cannot find anything of the kind there. I have an old copy of Webb's Monitor, published, I think, in 1805 or 6, and I have carefully examined that, to see if I could learn anything of these side degrees, and there is nothing of the kind to be seen. I hardly know what to think of it. Of late years, I have not been very regular in my attendance at the Lodge, as old age and infirmities admonish me to keep within doors in the evening. But I feel as deep an interest in the cause as when I was young and able to take an active part; hence these new names and new degrees, have somewhat alarmed me. What does it mean?

It cannot be possible that you younger men have been making "innovations in the body of Masonry," by increasing the number of degrees, and giving them new and unheard-of names. I know this is a progressive age, and things are very different from what they were when I was a young and active man; but still I cannot think that Masons would undertake to remodel Masonry, that they would lay vandal-hands upon the venerable Temple, within whose peaceful courts so many generations have found shelter. Tell me, Bro. Moore, for you ought to know, are there now any other symbolical degrees in Masonry than "Entered Apprentice," "Fellow Craft," and "Master Mason?" These are all I ever heard of until recently, and if I am still in the dark, I should like to know it.

But there is another item I wish to tell you, and the strangest of all: *they confer these degrees on women!* I was taught from the beginning that no woman could be a Mason—that it was an utter impossibility; and yet here is a man traveling about for the sole purpose (I can't learn that he has any other business,) of communicating these so-called masonic degrees to ladies, and establishing a kind of Lodge, by

some other name ; and thus, as I conceive, violating his duty as a Mason, to say nothing about the hand-marks.

Now, Bro. Moore, you will excuse my long letter ; but the whole affair was so new and startling, that I concluded to lay the whole matter before you, and ask for information. Will you inquire into the matter and let us hear something about it through the *Review* ; there are no doubt others who desire information as well as myself.

Fraternally yours,

S—t—y, Ind., March, 1856.

AN OLD MASON.

We have received several letters similar to the above, from different parts of the country, and from different states. One was from an old and experienced Past Grand Master, advising us of similar transactions, and urging us to expose the whole affair. We have declined for a long time to say anything on the subject, supposing that the Craft would discountenance such proceedings, and that we should hear no more of it. We have now an article on this subject in preparation, which will soon appear in the *Review*, and in which we shall endeavor to give full information on the subject. One thing we now say, the thing will meet with no quarter at our hands ; and if we can succeed in driving the illegitimate production from among us, we shall have done a good service to Masonry. An old friend has promised to give us its genealogy, and we hope he will.

EDITOR REVIEW.

#### A GERMAN LODGE IN BOSTON.

The first new Lodge for half a century has recently been organized in Boston, Mass. It is a German Lodge, and will work in the German language. Its officers were installed, and the Lodge instituted, by the Grand Lodge of that state, with all the ceremonies and solemnities of the Order, the Grand Master being present in person and officiating. Dr. Lewis, the M. W. Grand Master, delivered a brief address to the Lodge, after its institution, which we copy for its beautiful sentiments, and truly masonic instructions.

*“Worshipful Master and Brethren of Germania Lodge :—*The Grand Lodge of Massachusetts has now set its seal of approbation on Germania Lodge, and henceforth it is in full and equal standing and communion with similar institutions in this state. At the incipency of your design, the application was not received with universal satisfaction. Some of the wisest and best of our members, urged only by the purest and most honest intentions, were distrustful of the operations of a Lodge from a foreign land, who were to make use of a foreign

tongue. They urged their fears with manliness, knowing well that their motives could not be misinterpreted by true brothers, and God forbid that the time should ever come when an honest dissent is regarded with suspicion. But the forebodings of these brothers were overruled, and you commenced under your warrant, conducting your affairs with the utmost regularity. Your proceedings have been watched with vigilant care, and at first with anxiety; but when meeting after meeting passed, and all was more than well with you, then admiration and praise succeeded. Opposition not only ceased, but was buried. Your generous opponents have united their praises with others, and I now hail you as co-equal with the best.

"It is now more than half a century since a Lodge has been founded in old Boston—Mt. Lebanon, dating June 8th, 1801—consecrated by M. W. Samuel Dunn, whom I well knew in my boyhood, and was as intimate with as a boy may be with an old man. Little did I then dream that the next consecration should be done under the administration of the then lad of fourteen. How great the change since that period! Boston then with its population of 30,000—Boston now with its 162,000! The tide of emigration then scarcely commenced; now the accessions, how numerous! And here we now embosom with us, in the sacred bonds of brotherly love and friendship, new links in our firm Masonic chain, our brothers from the Teutonic shores, from the romantic, classic Rhine, from the land of Goethe and Schiller. They come to us with the characteristics of that race—honest, warm-hearted and true; thrifty, industrious and persevering.

"And now, my brethren, I charge you to persevere in well doing; be strictly faithful to the trust committed to you. No longer foreigners here, but brothers, come, share fully with us the pleasures of dwelling in love and unity, *E pluribus unum* in Masonry as in citizenship! Embarked with us in a glorious cause, strive to excel your associates in the emulation of who best can work, who best agree; and may God, the God of all nations, of all tongues, have you in His holy keeping, now and forever."

## MASONRY IN THE NORTH-WEST.

BY THE EDITOR.

**W**E have thought a brief chapter under this head might be of importance just at the present time, and especially in view of the large emigration that has been, and still is, pouring into the states, composing the North-West. This section of the Union demands our more particular attention for two reasons. First, the population is increasing more rapidly than in any other portion of the United States; and, secondly, we have a more general acquaintance, and our magazine a much wider circulation there than in any other part. The elements of society, too, are, in some respects, in a

transition state ; and the foundation of those institutions which form and fashion society, are just being laid. The character of the population, in years to come, will depend, in a great measure, upon what is now being done to promote education, encourage moral and religious efforts, and cultivate the virtues of charity, friendship, and brotherly love. If this be the case, then every citizen of the North-West is contributing, directly or indirectly, towards the future weal or woe—the elevation or degradation—of this vast and productive region. Each individual is doing a portion of that work which, in the aggregate, will tell upon the destiny of millions of our race during an indefinite future. How vast this work ! How fearful the responsibility resting upon those engaged in it ! And how important that it should be well done.

Under the general head of the North-West, we may include the States of Ohio, Indiana, Illinois, Michigan, Iowa, and Wisconsin, and Minnesota territory ; to say nothing about the nucleus of new States already forming in Nebraska, as well as about the copper regions of Lake Superior. This extensive region is larger than some of the empires of the old world, and its capabilities to support a dense population, infinitely greater. No country on earth is more productive, or capable of yielding a larger return, to the agriculturist. Its mineral resources, too, are beyond computation, especially in coal, iron, lead and copper. It has a fine, healthy climate, and is capable of producing all the necessities, and many of the luxuries of life in the greatest abundance. Its connection with the eastern seaboard, by lake navigation, canals, and railroads, and with the south and the Gulf of Mexico by river transit, gives it the choice of markets, and markets always accessible.

With these important advantages, so profusely abounding, it is not strange that the tide of population has been pouring into it for the last thirty or forty years with unprecedented rapidity. From New England, from the Middle States, from the South, from the Canadas, and from almost every nation of Europe, they have come, and are still coming, in uncounted thousands. The population does not flow in exactly like the waves of the ocean, each impelling the other forward, but successively rolling over each other—the last coming taking an advanced position on the outskirts of population. But still the tide rolls on—on—on ; the forest is felled, rivers are crossed, prairies dotted over with dwellings, and towns and cities located and built up. *Where* or *when* this swelling tide will cease its flow, is what none but a prophet's tongue can tell. The destiny of the Anglo-Saxon race seems to be a wide and wonderful one. Its progress

is westward around the globe ; its elastic energies, and its mighty resources, increasing as it goes. Civilization, the arts, literature, morality, fraternity, and Christianity, form the conquering train in this march of a conquering race. What is to be the result, is known only to Him who sees the end from the beginning.

The time is not very distant when the regions we have indicated above will contain a population of twenty millions ; and what shall then be the state of society, what the characteristics of the people, what the state of refinement and moral culture, depends upon the elements now at work ; and with *one* of these elements, that of Freemasonry, we are more particularly interested. The present shadows forth the future ; and the tone and character of the Masonry now being propagated, will fix the character, respectability, and usefulness of Masonry in the North-West for a century or more to come.

It might be well, therefore, for us to examine a little into the present condition, progress, and prospects of the Order in this favored region. Let us see if those who are now shaping its destiny, and marking out its pathway, are giving it the right direction ; and whether the institution is gathering under its control the elements of social and moral influence, and wielding them in such a way as to promise beneficial results. We are not living, nor laboring, for the present only. Every blow now struck, will go echoing down the stream of future years ; every doctrine, and law, and rule, now propagated, will throw its influence far beyond the life-time of those who propagate them. Those whom we initiate now into our Order, will fix the standard for those who are to come after them, and so on in succession, for a country's life-time. The standard of Masonic education now laid down, will have a wider influence upon the next generation than upon the present ; and the instrumentalities for moral, masonic, and intellectual culture, now arranged and put into operation, will be seen more prominently in their effects when a hundred years have passed away than now.

But we find that the subject expands under investigation, and will demand a larger space than we had expected. But it is worthy of thought—careful—patient thought—for mighty interests are involved. Would that we had the capacity to do justice to the subject in all its respects and bearings.

We have not the documents at hand to enable us to give accurate statistics, and we regret that the reports of Grand Lodges do not furnish such full and correct statistical information as is desirable. We would here respectfully suggest to Grand Secretaries, and other official brethren having charge of these matters, that by a little effort and ad-

ditional expense, much more accuracy could be attained in this department of their reports. Much is lost by not attending to these statistics *now* : it should be done *each year*, and full reports made out. They would thus furnish reliable data from which to draw conclusions, and make calculations for the future ; and by comparing each year with the preceding one, we should know what our progress is, not only in numbers, but in activity and usefulness. We should understand better, too, our wants, and know how to make provision for them, and be able so to arrange our work and workmen as to accomplish the greatest good.

From a calculation based upon the statistics we have, we suppose there are about 900 working Lodges in the North-West. Allowing fifty members to each Lodge, which is probably a fair average, we have the number of forty-five thousand active affiliated Masons. Taking into calculation the number of brethren who hold a membership in Chapters and Encampments, but not in Lodges, and those who are entirely non-affiliated, but still recognized as worthy brethren, we might add, perhaps, twenty thousand to the first named number. This would make sixty-five thousand Masons in the North-West. This is sufficient to constitute a very powerful element for good or evil. Gather their views on any prominent subject into one channel, and consolidate their influence, no one could then calculate their possible achievements.

It would be difficult to estimate the numbers added annually by initiation and emigration. In 227 Lodges in Ohio, whose returns for last year we have examined, the average of initiations was a fraction over nine. This ratio, extended throughout the North-West, would add eight thousand one hundred initiations. A safe calculation would probably be six thousand five hundred ; then add, say five hundred, for increase by emigration, and we have seven thousand actual increase to the grand army of the workmen. There are also, annually, from sixty to one hundred new Lodges organized, each one of which forms a new circle of influence, and a new fountain, from which masonic streams diverge. Each additional Lodge, too, will be adding to the numbers annually initiated ; and thus, in numbers, strength, social and moral influence, our capacities for noble achievements in the work of charity and humanity will be increased. This view of the subject is an inspiring one ; and if there were no deductions to be made, would be well calculated to excite brilliant hopes for the future. But we must pause for the present ; at a future day we shall resume the subject.



## ADVICE TO MASONS.



**M**S we have already stated, Masonry regards no man on account of his worldly wealth and honors, its doors are alike open to the worthy of all ranks and conditions. But although the doors of Masonry may be thus open, they should be strictly guarded, that none may enter but those you have good reason to believe will conform to Masonic rules, and properly appreciate the privileges of the Order. Be not deluded by the idea that a Lodge is prosperous because it is numerous. The prosperity of a Lodge, its usefulness in carrying out the principles of Masonry, do not depend upon the number but the character of its members. Remember that carelessness in the admission of members has been the cause of much odium cast upon the institution, of its privileges being abused and employed for unworthy purposes. Admit none within your walls who you may believe are influenced by *mere curiosity*; their curiosity gratified, they become as drones in the hive; they swell the numerical, but add nothing to the moral force of the Order. To the world they may be known as Masons, but they add no strength, give no dignity to the "household of the faithful."

Encourage by every means a spirit of union, and let Brotherly Love and Friendship pervade each bosom, and animate every heart. Friendship and Brotherly Love are among the cardinal virtues of the Order, and their careful cultivation is essential to its preservation. So long as you cherish these virtues, so long as they warm your hearts and influence your conduct, other and kindred virtues will follow in their train. You should often ask yourselves, do we cherish as we ought these noble and generous virtues? Do we cast the mantle of charity over a brother's faults, and kindly admonish him to return to the path of virtue from which he may have strayed? Do we warn a brother of approaching danger, and protect his reputation when unjustly assailed? Do we feel the influence of "heaven-born charity," and freely and cheerfully contribute to the relief of the distressed widow and helpless orphan? Do we cheer the desponding, encourage the industrious, feed the hungry, clothe the naked, and bind up the wounds of the afflicted? These are by no means irrelevant questions, and if every "Master in Israel" would answer them in the affirmative, our Order would shine forth in glorious beauty, and stand as preeminent in usefulness as it is in age.

Let no ungenerous rivalry exist among brethren, or between different Lodges. Cultivate peace and harmony, and good will to men, and not only study but practice the duties inculcated, within and without the walls of the Lodge. Wear them about your hearts; breathe them into each other's ear; encourage each other in every good work, in every laudable undertaking, and be courteous and respectful to each other in public as in private. Masons are members of the same great family; branches of that fraternity whose signs and symbols are recognized and answered in the remotest corners of the civilized world. Every Lodge has the same great object in view—the improvement of the social and moral condition of mankind. Remember that in union

there is strength ; that in disunion are contained the elements of dissolution and decay. If we admire individual friendship where soul is united to soul, and heart to heart, associated friendships founded for useful purposes are not less worthy of admiration.

Suffer not the privileges of the fraternity to be abused with impunity by the profligate, or trampled upon by the intemperate. There is no vice more odious—none more degrading—none in whose train follow more numerous evils—none more productive of private calamity. An indulgence in this vice is without apology—without justification, while it is a direct and palpable violation of one of the cardinal principles of the Order. You have it in your power to wipe away from the institution this reproach, by saying to the intemperate when they approach the threshold of the mystic temple, “Thus far mayest thou come, but no further.” Study the great principles of the Order that you be wise ; practice them and you will be benefitted by their instructions.

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#### FAMILY CIRCLE.

ADEL, IOWA.—A new Lodge has been organized at this place, with every prospect of success. The Craft seem to be flowing west with the tide of emigration ; and we know no soil more congenial to masonry than that of Iowa. The officers of the new Lodge are : J. R. Vanmeter, W. M. ; L. Peabody, S. W. ; S. H. Vestal, J. W. ; C. Noel, Secretary.

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FT. STEILACOOM, W. T.—Notwithstanding the confusion and suffering consequent upon an Indian war, the Craft in Washington Territory are diligently pursuing their labors. The Lodge at Steilacoom has lost two of its best members—Bro. A. B. Moses and Bro. W. A. Slaughter, have both fallen by the hands of the Indians. Thus has Masonry laid another offering upon the altar of patriotism. It was a costly sacrifice, and the Craft, in that distant land, deeply mourn the loss. Their virtues will be cherished, and their names long be held in memory among the settlers of Washington Territory.

The present officers of Steilacoom Lodge, No. 8, are : J. M. Bachelor, W. M. ; Lafayette Balch, S. W. ; J. M. Chapman, J. W. ; W. P. Dougherty, Treasurer ; W. H. Wood, Secretary.

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NEW CHAPTERS.—The following new Chapters have been organized in Ohio since the last session of the Grand Chapter :

*Lagrange Chapter*, at Ironton, J. L. Barber, H. P.

*Barnesville Chapter*, at Barnesville, J. W. Warfield, H. P.

*Trowell Chapter*, at Jackson C. H., J. W. Laird, H. P.

*Van Wert Chapter*, at Van Wert, W. C. Galleher, H. P.

We are informed by the G. H. P., Comp. Stokes, that the Committee appointed by the Grand Chapter to meet and correct the discrepancies in the work in Ohio, have attended to their duty. These discrepancies were thoroughly sifted and examined, and the Committee unanimously agreed in the corrections. A delegate from the Chapters, in Indiana, also attended, and harmonized with the Ohio Committee. Royal Arch Masonry was never in so prosperous a condition in the north-west as at the present juncture, and the careful dissemination of a uniform mode of work will add beauty and strength to the noble edifice we are building.

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THROWN OVER.—It will be seen by a communication in the present number, from an esteemed Brother in Indiana, that the Friends(?) have “disowned” him because he is a Freemason! This may sound a little strange in this country, and in the middle of the 19th century, but it is none the less true. Bigotry and intolerance are not confined to the Roman Catholics; some other churches, and would-be Christians, have drank deeply at this polluted fountain. We are glad our excellent Brother is no longer connected with such a set of men in Christian fellowship. Christian! No, we recall that word; there can be no Christianity where such a narrow self-conceited bigotry obtains.

They have “disowned him!” Aye, and in so doing they have “disowned” many of the best men the world has ever seen—many who have passed to a better and higher world, and been welcomed to the ranks of angels and the spirits of just men. They have “disowned” many who were the lights and ornaments of the world, an honor to humanity, and a blessing to their country; men who adorned the Christian character, and illustrated its virtues. And yet these immaculate and saintly wiseacres would “disown” them! We will see in a future day who will be “disowned.”

While we pity the ignorance of such men, we can have no charity for their contemptible bigotry. It is not the first good man they have attempted to sacrifice upon the altar of their limited and perverted views.

## EDITOR'S DEPARTMENT.

**UNIVERSALITY OF MASONRY.**—Bro. Weston, in his last number of the *Ashlar*, has a long article on the universality of Masonry, in which he aims a blow at our position with reference to Masonry and the Bible. After laboring hard and learnedly he leaves the main question untouched, and the doctrine we have advocated with reference to it, as immovably fixed upon its old foundation as ever. We care not what may be said about religious sectaries, nor denominational opinions; such inuendoes do not meet our case, nor upset our argument. There is the Bible immovably fixed upon the altar, and every Mason is "obliged to obey the moral law" it contains. Until young and venturesome writers can remove that from the fundamental law of Masonry, its landmarks—they might as well spare their ink and their brains.

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**NEW-YORK AND MISSISSIPPI.**—In the recent session of the Grand Lodge of Mississippi a report was made in relation to the difficulties in New-York, clearly recognizing the Grand Lodge over which M.W. Joseph D. Evans presides, as the Grand Lodge of the State of New-York. The report is most ably drawn up, and is evidently from the pen of the chairman, Hon. Chas. Scott, P. G.M. The case is stated with a clearness that we have not seen before during the investigation of the vexed question, and we think settles it beyond controversy.

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**BEREAVEMENT.**—We can deeply sympathise with Bro. Richardson, of Clinton, Illinois, in the loss he and Mrs. R. have sustained in the death of their little Agnes. She was a bright-eyed and beautiful little girl of five years, and closely twined around the hearts of her excellent parents. But that bud which promised so fair a flower, has opened beneath a brighter sky, and the cherished one is sheltered in a land where death cannot come, and sorrow and tears are forever unknown. We know how the parental heart is wrung by such a bereavement, for we have felt it; but we know, too, that "*He doeth all things well*;" and there is a world where loved ones shall meet again, and part—

‘ Never, no, never, ’

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**ST. JOSEPH, MO.**—We invite attention to the card of Bro. Vories on our cover. Our friends needing the services of a lawyer at St. Joseph or vicinity may confidently entrust it to Bro. Vories.

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**OLD VOLUMES OF THE REVIEW.**—Desiring to complete several sets of the Review for libraries, we will pay full price for any of the earlier volumes, except the sixth. Our friends having any of those volumes, and willing to part with them, will oblige us by letting us know. Any odd Nos. of the first four volumes will be gratefully received, and paid for.

**THE BIBLE AND MASONRY.**—We are obliged to Bro. Hoyt, of Maumee City, Ohio, for his valuable suggestions on this question. Many of his positions we believe to be correct; in relation to some of his suggestions we are not capable of deciding. One thing is certain,—if the Bible be not true, then Masonry is not; remove the one, and the other falls to ruin. We shall hold on to that old Book, Bro. H., for, *as a Mason*, it is our sheet-anchor. If we lose that, we shall be at sea without compass, chart or helm.

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**TRUE TO THE LAST:** DIED in London, C. W., on the 27th Feb. last, Brother John Christie, in the 52d year of his age, Bro. Christie was a firm and devoted member of the Order, and his remains were interred with full Masonic honors. He was raised a Catholic, and a few years since, during a severe illness, the priest called on him to administer the rites of his Church. Finding that the sick man was a Mason, the priest required him to renounce Masonry before he would shrive him. Christie refused, and the priest left. He returned twice subsequently, and renewed his demands, but with no better luck. The sick Brother then sent for a Protestant clergyman and expressed his determination rather to renounce popery in his last hours than Masonry.

He recovered, however, but still clung to Masonry. So much for popery. Bro. C. has now left for "the better land." Peace to his ashes.

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**CAPTAIN BRICKLE.**—We see our old friend and Brother, Captain Samuel Brickle, is afloat with the opening of spring, on his fine Steamer, the OHIO. She is a regular Packet between this port and New Orleans; and a finer boat, or a more careful and competent Captain, it would be difficult to find anywhere. We commend Bro. Brickle and his noble Craft to the memory and patronage of our friends.

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**SALEM INDIANA.**—Our friends visiting this pleasant little town will find the "PERSISE HOUSE," kept by Bro. J. S. Persise, a comfortable and pleasant home for the traveler and stranger. Bro. P. is a gentleman and a Mason; give him a call.

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**INDIANA.**—The Grand Lodge of this State will meet in Grand Annual Communication on the 26th of May.

**IOWA.**—The Grand Annual Communication of Iowa will begin on the 3d of June next. The Grand Chapters of the above states meet the previous week.

Should no unforeseen occurrence prevent, we expect to attend the meetings in both of these States, and anticipate much pleasure in mingling with our old friends, and in forming new acquaintances.

We hope our friends in both States, who are in arrears for the Review, or who owe for books, diplomas, etc., will send or bring their indebtedness to the Grand Lodge. It is important to us that this should not be neglected, and we hope our friends will not fail to attend to it. The bill in each case is small, but the aggregate is to us an important matter, and *we need it*.

## LITERARY NOTICES.

**MACKEY'S MASONIC JURISPRUDENCE.**—This volume is out, and on our table. We have not had leisure to give it a thorough examination, which we wish to do before we speak decisively as to its merits. We have every confidence however, from the extensive research, sound learning, and generally correct views of Bro. Mackey, that it is a book of much value. Every officer and every member of a Lodge should add it to his Masonic library. We thank Bro. Leonard for sending us an early copy.

We will take pleasure in supplying any demands for the work at the publisher's prices. It is also for sale by the publishers, J. W. LEONARD & Co., 383 Broadway, New-York.

**WOLFSDEN.**—A very entertaining and well written work by "J. B.," is on our table. It is a story of quiet rural life away down among the pine hills of Maine, and partakes of the innocent romance and fresh wild beauty of its native land.

BOSTON: PHILLIPS, SAMPSON & Co. For sale by APPELGATE & Co., 43 Main Street Cincinnati.

**EDITH HALE: A VILLAGE STORY.** By THRACE TALMON. Here is another of the same class of books as that above. It is what its title indicates, a village story; and details in a very natural and graceful manner some interesting events in village life. The characters are exceedingly well drawn, and human nature is seen in its true character. The moral, too, to be derived from the story is a useful one, and the perusal of the work will well repay the time spent. Published by PHILLIPS, SAMPSON & Co., Boston. For sale by APPELGATE & Co., Cincinnati.

**FIVE HUNDRED MISTAKES of daily occurrence in speaking, pronouncing, and writing the English language, corrected.** This small volume is one of great value, especially to the young, but generally to all who are willing to learn. Published by DANIEL BURGESS & Co., 60 John Street New-York. For sale by APPELGATE & Co., Cincinnati.

**EDITH; or, the Quaker's Daughter. A Tale of Puritan Times. By one of the Descendants.** Here is another story of village life; but of village life at an earlier period in New England history. Puritan and Quaker stand side by side, revealing in vivid colors the peculiarities of each in years gone by. There is a story in it, too, of youth and innocence and love; and the story is told in a most winsome way. The book will beguile most pleasantly the hours spent in reading it. Published by MASON BROTHERS, New-York. For sale by APPELGATE & Co., 43 Main Street Cincinnati.

**FAMILIAR SCIENCE; or, the Scientific explanation of the principles of natural and physical Science, and their practical and familiar applications to the employments and necessities of common life.** By DAVID A. WELLS, A. M. This is really a valuable book, and furnishes more useful and practical information than can be obtained from many volumes of profoundly abstruse works. It is worth a half dozen schoolmasters, and if well studied during odd hours, will be of more value to the inquiring mind than six months at college. It should, by all means, be in every family. Published by CHILDS & PETERSON, 124 Arch Street Philadelphia. For sale by APPELGATE & Co., 43 Main St. Cincinnati.

**THE CITY ARCHITECT.**—We have received the first number of a new work bearing this title, designed to be an Eclectic Designer and Instructor in the art of constructing houses. Though not a builder of houses ourselves, we can easily see how this work will be of great use to those engaged in that business. It is in large folio form, on splendid paper, and contains drawings, designs, estimates, directions, etc., for those designing to build; and is besides, a great aid in the study of architecture. Price 50 cents per number, published by DEWITT & DVENPORT, 162 Nassau Street New-York. Edited by W. H. RANLETT, Architect.

**PENCILS.**—Every body needs a pencil, and all want a good article. Our friends APPLEGATE & Co., of this city, have a new article, in a new style, and manufactured expressly for them. From the specimens we have tried, we think it the neatest and best article we have ever used. Call at Applegate's and try them.

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### MARRIED.

On the 31st of January last, at Washington, Iowa, by Bro. Hon. J. T. Burrows, Bro. Bradford Ingham, of Brighton Lodge, to Mrs. Margaret Wilkin-son.

The "good things" accompanying the above notice reached our "proxy," Bro. Fleak, of Brighton, who speaks in *grandiloquent* strains of their excellence. We are content, however, for if we in person did not eat them, neither did we suffer the usual consequences of such a feast—indigestion. We hope Brother Fleak will survive the effort.

At Knoxville, Iowa, on the — day of February last, by Bro. Rev. E. L. Briggs, Bro. James B. Kennedy to Miss Mary A. Calvin, both of Knoxville.

On Tuesday, March 11, 1856, by Rev. Wm. Armstrong, Bro. Isaaq F. Veach to Miss Arabella Peterson, both of Henry County, Indiana.

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### LOVED AND LOST.

**DIED.**—At Carrollton, Montgomery County, Ohio, on the — of December last, Bro. Wm. H. Stewart, Senior Deacon of Minerva Lodge No. 98. His remains were buried with the honors of Masonry, a large procession of Brethren followed to the grave.

At Crown Point, Indiana, on the 20th of January last, Bro. William C. Farrington, aged 45 years, a worthy and faithful Freemason.

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### EXPULSION.

Geo. W. D. Culp was on the 19th of February last, expelled from all the rights and privileges of Masonry, by Allensville Lodge No. 81, Allensville, Indiana.

WILLIAM HUNTER was on the 14th of February last, expelled from all the rights and privileges of Masonry, by Celina Lodge No. 241, Celina, Ohio.

# The Masonic Review.

VOL. XV.—CINCINNATI, MAY, 1856.—No. 2.

## THE WHITE MOUNTAINS.

BY THE EDITOR.



T was a calm and cloudless afternoon in July, 1855, when, by railroad from Quebec, we reached the mountain region of New Hampshire, on our way to the metropolis of New England. It was a strange and wonderful region to us, for we had never been there before; a land of wild grandeur, hill peeping over hill, and mountain piled above mountain, until their summits were bathed in the clear blue vault of heaven. We had come from the beautiful St. Lawrence, the romantic loveliness of the thousand islands; from away over the blue waves of Ontario, and the rural homes of the distant West: from the Father of Waters, and the green prairies that stretch away in quiet loveliness towards the setting sun. We were now among the huge rocks and rugged hills of the Granite State, and Nature had put on her alpine garb, and every feature was rough, wild and forbidding. How extreme the change! How wonderful the contrast!

We left the cars at the little village of Gorham, which consists of a noble hotel, with a few indifferent looking dwellings scattered around it. It is located in a little quiet valley, surrounded in every direction with mountains of various altitudes, but still some nine miles from the foot of Mt. Washington, the monarch of them all. A small river goes dashing through the valley, on its way to the sea, and the air is bland and bracing as though it were the home of health and youth and spring-time.

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At Gorham, we took coach, and went whirling away among the spurs of the mountains, along bold ravines, down which dashed the sparkling waters, to the Glenn House, at the foot of Mt. Washington. It was almost sun-down when we reached it, and consequently too late to attempt the ascent until morning. There, however, stood the giant mountain, looming away up—up—up to the clouds, and above them, gloomy in its aspect, but grand and glorious in its outlines. The



Glenn House is a hotel of ample proportions, and admirably kept; and the weary wanderer will find a comfortable home as well as a cordial welcome. From the piazza, Mount Washington towers away up into mid-heaven, right in front of you; while a little to the right of it,

and farther south, are Mts. Madison, Jefferson, Adams, Monroe, Franklin, Clay, etc.; but they are not seen in the view which our page enables us to give. Immediately *back* of the Glenn House is a most majestic range called Carter's Mountains, which are seen to the eastward in the view. It is, however, a continuous *range* of mountains, while those we have named above have more of the character of isolated peaks, lofty and conical, singly and alone, in solitary grandeur.

The White Mountains are situated in Coos county, New Hampshire, in latitude  $44^{\circ} 16'$  north, and  $77^{\circ} 20'$  west longitude. Their aboriginal name was "Agiochook," signifying *Mountain of the snowy forehead, and home of the Great Spirit*. In the Algonquin tongue they were called "Waubik," or "Waumbick," meaning *White Rock*. By others they were called "Waumbeket Methua"—*snowy foreheads*. By all these names reference is had to the numerous specimens of quartz rock abounding on the upper portion of the mountains, which can be seen in the clear atmosphere to a great distance, flashing back the sunshine, and appearing like masses of burnished silver. These mountains were, in the early history of the country, objects of profound reverence on the part of the Indians; and the the highest peak of the group, that which now bears the name of our *Pater Patrie*, was regarded as particularly sacred. Its top was the dwelling place of the Great Spirit. It was the region of storm and tempest; clouds encircled it as a kingly diadem; and around it played the lightning, while

the thnnder broke in awful explosions, and went in terrible reverberations among the glens and grottos of the surrounding mountains. When the first white man came here, in 1642, and attempted to ascend to the summit of the hoary peak, an old Sachem shook his head and exclaimed, "The Great Spirit dwells there no; foot-marks are seen returning from his home in the clouds:" thus indicating his belief that no mortal could reach that lofty spot and live—that the Great Spirit would avenge the intrusion by the death of the intruder. The white man has solved the problem: God is there still in the revealments of his goodness, but *he is every where else*.

Before retiring for the night, we prevailed upon our host to furnish us with an early breakfast in the morning, as we had determined, if possible, to gain the summit, and return in time to reach Gorham, and take the cars for Portland that evening. Our company consisted of Bro. Pounsford, the Messrs. Edwards and sister, of this city, and our agreeable friend Mr. McCoy, of Marietta, with two or three others who were strangers to us. You may ascend the mountain on Indian ponies or on foot, as you may prefer; the ladies generally ride, as well as some of the sterner sex who prefer to pay three dollars for a pony, rather than endure the labor of walking; and it is a labor, as we can testify from ample experience. The distance from the Glenn House to the summit, is between five and six miles, and the path for half the distance, to the limit of vegetation, is a mere rut or gully washed by the rains and filled with rocks and roots; the remainder of the distance is over loose rocks, up which you clamber with most exhausting labor.

We awoke just as daylight began to stream in at our window, and, leaping from the bed, we hastened to catch a morning glimpse of the mountain. The sun was already circling his brow with a halo of glory, and away up in the clear blue sky, over six thousand feet from the ocean level, the "tip-top house" was bathed in the first rays of a summer morning while with us at the base the shadows of night were just retreating before the march of the conquerer.

Our companions were soon astir, and all making preparations for the arduous undertaking before us. The early breakfast was quickly dispatched; ponies for the ladies, and one of the gentlemen, saddled and mounted, and the procession moved off, our enthusiastic friend, McCoy, leading the way, apparently determined to be first on the summit. From the "Glenn," we passed down through a ravine, crossed a rapid mountain stream by a wooden bridge, and then turned off in Indian file, up into the dark forest along the path we have already described,

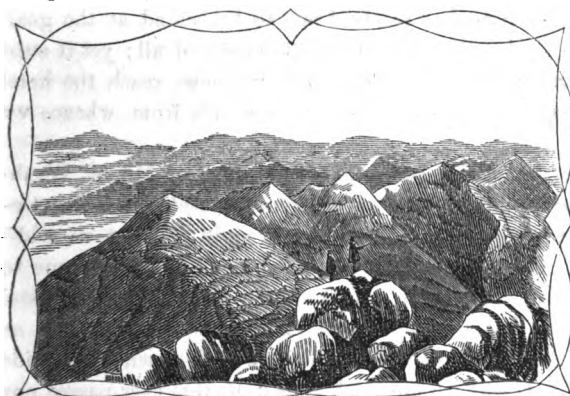
Each man carried an over-coat on his back or arm, as best suited him, and a trusty staff to aid in the ascent.

We first bore to the right, around the base towards Mt. Madison, for the grade was too steep to allow us to take a direct course for the top. Beneath the larger forest trees was a dense mass of under growth, which rendered the atmosphere close, and, with the constant labor of ascending, and the roughness of the way, was extremely exhausting. We pushed on, however, for our time was limited, and the task a herculean one. Mc. still lead the way some distance in advance; *we* followed, determined not to be the last to reach the goal, and behind us, at unequal distances, came footmen with their "alpen-stocks," and ponies, bearing their fair burdens, each clambering over roots and rocks, but with animated eye ever upon the summit away up in the clouds.

After a weary walk *upward* of near three miles, the forest trees have dwindled into stunted shrubbery, and you approach the boundary of vegetation. The soil, too, gradually disappears, and the whole surface is a mass of great rocks, over and between which you must work your way with constantly increasing effort and no little hazzard. Just here, within the edge of the forest, is an old cabin, apparently built as a place of refuge for the unfortunate traveler, overtaken by storm or darkness. Near the cabin is a fine clear spring, with a cup hanging by it, where the weary may quench their thirst "without money and without price."

Friend Mc. and ourself determined to take a little rest at this (not quite) half-way house, and refresh ourselves by a delicious draught from the pure waters of the spring. It was not long until we caught a glimpse of our companions winding up the path, and now near at hand. Again we started, ourself in front, for the Editor was determined, for the honor of the Craft and the Review, that *he* would be the first of *that* company to reach the summit. Some half mile beyond the cabin, and just at the line where the forest disappears, and barren rock holds acknowledged empire, we came to a shoulder of the mountain where the ascent, for a short distance, is much steeper than usual. By an extra effort we reached the brow of this bald cliff, with Mc. close at our heels, and from thence discovered our friends toiling up in single file as they emerged from the forest with wearied step. From our lofty perch we gave them a hearty shout of encouragement, and then, turning our faces to the top of the mountain, recommenced our journey. The only vegetation to be seen from this point to the top, was an occasional patch of some stunted evergreens, about a foot in hight, and with their branches extending

laterally, and interlocking so closely as to form a dense mass almost sufficient to sustain the weight of a man: but even these soon disappeared. Between and in the crevices of the rocks, numerous little alpine flowers were blooming in delicate and modest beauty—lovelier by contrast with the rough aspects of the rocky wilderness around. On we went, up—up—up, until our strength was exhausted and we were glad to sit down again to recruit it. Turning our eyes to the south and south-west, a scene was unexpectedly presented of the most wonderful and impressive grandeur. We had reached an altitude above most of the adjacent peaks, and we could overlook almost the whole range of the white mountain region in that direction. To the right and in front, rose Mounts Madison, Jefferson, Clay, and their mighty compeers, separate—gloomy—grand; dark, frowning and terrible.



These were succeeded by a whole array of lesser mountains and lower peaks in the distance, until the far-off hills blended with the blue of the sky, and you could see no further. To

the left of these was a deep, narrow valley, in the center of which was a silver stream, winding its quiet way, like a line of light, out into the open region beyond, to find its path to the ocean. Here was grandeur and loveliness—beauty and majesty, in their extremes as well as in contrast; and the sight were well worth ten times the toil we had endured to enjoy it.

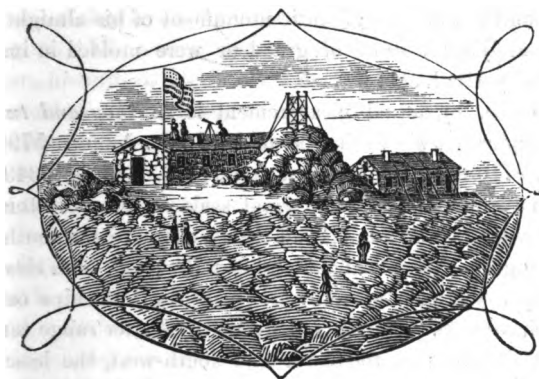
But we had not yet reached the top, and the hours were flying on apace. There was no time for delay, we would rest on the summit, and we recommenced our weary march. By this time, however, a cold heavy cloud had come on the wings of the wind, and wrapt mountain, men, and rock in its chilling embrace. the visions of glory and of majesty, which a moment before were spread out before us in such enchanting magnificence, were all obscured by the driving mist, and we could only press our way up in comparative obscurity, hoping for better things at the end of our journey.

We were almost exhausted. The cold wind and embracing cloud had compelled us to put on our great coats, and button them closely. It was with much difficulty that we could proceed, even at a snail's pace, over the terrible pathway of rock, yet we clambered on—and up. From the appearance above, as we concluded, the summit was just at hand, and that one or two hundred yards at farthest, would bring us to the end of our toilsome journey. Just at this time we met two men descending the path we were climbing, who informed us we were still *more than a mile from the summit!* We sat down in despair, almost concluding to give up the effort and forego the pleasure of standing on the summit of that hoary old mountain. But another sight of our panting comrades winding along up the path below us, brought fresh vigor to our limbs, and we determined upon another effort. Mc., too, was close at hand; and we had resolved not to be behind at the goal. This was to be a final effort, but the most toilsome of all; yet it *must* be made, for it was now too late to retreat: we must reach the hotel and obtain rest and dinner to enable us to return from whence we started.

We shall never forget that last mile of the ascent of Mount Washington: it *seemed* the longest one we had ever traveled, but the “tip-top,” burst upon our sight at last—and *that* sight brought us additional strength. When within some hundred yards of it, we came to a magnificent spring of water in a nook of the rocks, clear as crystal and cold as an ice-berg. We were suffering from thirst as well as fatigue, and we could not resist the temptation to sit down by its side and drink our fill. It was the most delicious draft that ever passed our lips. Our lively friend, McCoy, came up, almost exhausted, but still abundant in resources of fun and laughter. As we sat panting upon the rocks, our ambition to be first at the summit gradually disappeared, and we permitted the indomitable perseverance and more youthful vigor of our companion to rob us of our laurels. We remained here until one after another of our party came up, and we enjoyed the luxury of presenting them, as they came, cup after cup from the bubbling spring. Another effort—a few steps, and we entered the “tip-top” house, where we were most cordially welcomed by Mr. Spaulding, the proprietor, and every arrangement was immediately made for our comfort and enjoyment.

The entire distance from the Glenn House to the summit is near six miles—the longest and most wearisome ones we have ever traveled in a pilgrimage of near half a century. However, the triumph was worth the toil, yet, we *do not intend to try it again*, unless we have more leisure to devote to it.

There are two houses on the top of Mount Washington—the Summit House and the Tip Top House.



The former is to the right as you look at the engraving, and was built in 1852, within a few feet of the highest part of the mountain. It is built of great unhewn stones, blasted from the mighty pyramid

of rock on which it stands. It is fastened to its foundation by strong iron bolts, and the roof is held down to its place by four iron cables, which, passing tightly over it, are firmly anchored in the rock fore and aft. The Tip Top House, on the very pinnacle of the mountain, was built in the summer of 1853: it is also of rough stone, has a flat roof, and is held to its place with anchors and bolts, as the other; indeed, without this precaution the whole structure would be scattered in fragments by the fearful hurricanes of winter, that hold high revelry in these upper regions. A nervous writer gives us the following concerning the summit, its hotels, and its addenda:

“These two houses are unitedly managed by a company of hardy mountaineers, who spare no pains to make this famous resort a true home to the admiring stranger, and a pleasant resting place to the travel-worn pilgrim. All who seek health and pleasure, in this pure mountain climate, or a gratification of curiosity for the wonderful in sublime scenery, will find here ample accommodations for their comfort, both day and night. The changing scenes and reflections connected with every sunset and sunrise, enjoyed from this elevation, are remarkable beyond description. Here, too, sunlight plays upon the bald rocks, while black storms, armed with wind and thunder, move like the shadows of destroying giants in the regions below. Here the moon, with its starry host, sends down the solemn light upon the grey crags, kindling into a fiery glow a hundred lakes, ponds, rivers and dashing mountain streams, and strangely enlivening every shady glen with flitting lights and shades for the sombre world. Never did seer from the land of the pyramids, or Chaldean star-gazer, study the heavens from an observatory like this. Ye who would enjoy the sports of stream

and the forest, come to these mountains! Ye who have love for novelty and a desire for true pleasure, come and behold God's wisdom displayed in the bold outlines of this gigantic monument of his almighty power! Here the undying features of grandeur were molded in imperishable materials by His hand!

The Tip-Top House, by actual measurement is *six thousand two hundred and eighty-five* feet above the ocean level; Mt. Adams, 5790 feet; Mt. Jefferson, 5710 feet; Mt. Madison, 5360; Mt. Monroe, 5349; Mt. Clay, 5011, and so on down in the giant scale to Mt. Clinton, which is 4200. Portland, in Maine, lies on the sea shore, to the south-east of Mt. Washington, distant about eighty miles; yet on a clear day, with a telescope, you may not only see the ocean, but ships out at sea pursuing their voyage. On the north-east the Carter range can be traced to a great distance; on the south and south-west, the lesser peaks rise up in succession, in solitary and gloomy majesty, each one appearing to emulate the towering grandeur of the acknowledged monarch on whose rugged brow you stand. And away in the west, at some ten miles distance, a dark, surly looking range extends from north to south, while intervening are deep dells, rocky gorges, and quiet little vallies, down which rush the foaming streams, the products of ten thousand springs gushing from the mountain sides. Almost beneath your feet, and apparently so near that you could almost hurl a pebble upon its roof, is the Glenn House, a large and magnificent structure, yet from this dizzy hight dwindled almost to a speck. You are nearly tempted to try your arm in throwing a stone to it, but suddenly you remember it is *five miles away!*

In ancient times mountains were holy places, and were regarded with profound reverence as the more immediate dwelling places of Jehovah. We thought of Sinai, of Lebanon, of Horeb, and Pisgah, and Moriah. What a spot for a prophet to build an altar from the huge granite rocks clouded with quartz, and offer sacrifice to the Power that upheaved these "everlasting hills" and piled these mountains one above another as if in pastime. What a place for a Lodge! The "clouded canopy" was all above and endless space around; and no prying cowan or eaves-dropper could approach without being discovered in time, even without the watchful eyes of our good Brother Covert. The great, busy, grasping world was *out of sight*, far, far below, and nothing of earth could be seen save the bleak and barren spot on which you stood. It is indeed a "holy place," and a fitting spot in which to cultivate the virtues of love, and charity, and peace; to call into activity the elevating emotions and holy aspirations of the soul,

and to hold converse with your Maker. God is here upon his throne of grandeur and power, and the soul instinctively bends in silent adoration. Years before we visited such a spot we wrote as follows concerning it: "The pall of enduring silence rests upon it, and no sound of man, or bird, or beast comes up to disturb your reflections or break the silence of your solitude. You hear nothing but the voice of nature, hymning soft murmurs of praise to its acknowledged Sovereign! And then look abroad and about you; peer out into the immeasurable distance all around, bid your eyes try their strength and let sight do its utmost, and what do you see? *Nothing!* Vision tires and fails in its efforts to reach the boundary. It seems but endless space—eternity on every hand. From earth to heaven, from east to west, between north and south; no lines nor limits, nor walls nor barriers! The universe is the Lodge; and this is to indicate the presence of the Master of all, and to teach us that a Mason's charity should be co-extensive with the limits of his Lodge. The deep, profound abyss is over head, and there, away in that unfathomable blue, with its stars, and suns, and systems, but above them all, and beyond them all, and brighter than all, is the eternally sleepless EYE OF JEHOVAH! And it looks right down on you, and right down into you—into your very heart, as though *you* were alone in the vast universe, and no other object or being existing to divert from you the searching and concentrated gaze of that LIVING EYE."

"Who first beholds those everlasting clouds,—  
Who first beholds the Alps—that mighty chain  
Of mountains, stretching on from east to west,  
So massive yet so shadowy, so ethereal  
As to belong rather to heaven than earth—  
But instantly receives into his soul  
A sense, a feeling that he loses not,  
A something that informs him 'tis a moment  
Whence he may date henceforward and forever."

But our readers will have to fill up the picture, for we have none for further reflections. We should like to spend a month among these mountains, did time and means permit. It is the very place for an invalid. The air is so pure and bracing that wearied nature recovers from lassitude, and youth and health and vigor come back to the system. Enchanting scenery and curiosity will induce a healthful exercise, and the invalid will become strong again, and the worn-out and exhausted will be rejuvenated. The mountains! the mountains!

"For the strength of the hills we bless thee,  
Our God, our fathers' God.

We took an excellent dinner at the hotel, and spent more than an hour in surveying the wonders of this strange location. The dense clouds which had enveloped the mountain sides as we ascended had followed



us up to the summit, and effectually prevented us from having an extended view; but we were amply repaid for our time and travel and toil. We had often wandered over the beautiful prairie lands of the West, robed in their livery of green and decked with innumerable flowers; we had roamed amid the orange groves of the South, and breathed an atmosphere soft and balmy as from "Araby the blest;" we had sailed on the bosom of the great lakes, and stood on the brow of Niagara and looked over into the terrible gulf below; we had walked along the beach of "old Atlantic," and looked over its world of waters; we had seen nature in its milder and rougher features, in the calm and in the storm, but we must confess a view from these mountain peaks throws all else into the shade. Here is nothing *beautiful*, save the tiny alpine flower in its native innocent modesty, surrounded by its settings of huge granite rocks, and the soft blue outline of the far distant landscape, but every thing that is grand, and mighty, and overwhelming, is here. The strength and power of Omnipotence is imaged on every hand, and you are ready to bow down and worship before "the footsteps of the dreadful God." How utterly insignificant you feel, how puny the works and how feeble the strength of man when seen in the light which gleams from these crested mountains, "the work of His fingers!" Yet the language of faith is, "He is our God forever and ever, he will be our guide even unto death," our "refuge" and "hiding place," "the shadow of a great rock in a weary land."

We gave up our moralizing, bid farewell to our kind host, donned our great coat, and, staff in hand, turned our face towards the foot of the mountain. Over rocks, down precipices, through deep gullies, and over ravines,—on, on, down, down, wearied, trembling, exhausted, in two hours we reached the Glenn House. The crowd of visitors gathered around us in blank astonishment. "It could not be possible that we had been on the summit and returned already; such a feat had never been accomplished before." We assured them it was true, and exhibited our trophies gathered from the highest pinnacle. "And this lady, has *she* also been to the top since you left this morning?" "Certainly, and is not much worse for the labor; *these are the kind of girls we raise in the West.*" The effeminate aristocracy of Eastern cities were taken all aback at our achievements, and considered them "astonishing." We paid our bill, mounted the coach which stood waiting at the door to take us to Gorham to meet the cars, bowed a polite farewell to the throng of gazers, while Jehu cracked his whip and we were off. We took supper that night within hearing of the ocean waves, near a hundred miles to the eastward.

## WE ARE A KINDRED BAND, BROTHERS.

POETRY BY MRS. SOPHIA H. OLIVER.

MUSIC BY BRO. J. GIBSON.

1st TENOR.



2d TENOR.

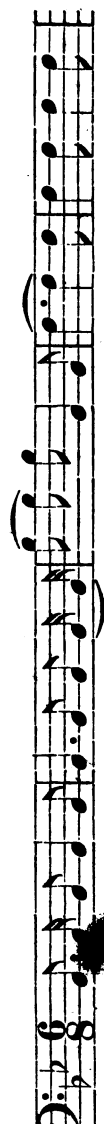


We are a kindred band, Brothers, And have many a mys-tic sign, To link us in a

1st BASE.



2d BASE.



gold-en chain To our mis-sion all di - vine: To our mis-sion all di - vine, . . . Brothers, Of

Brothers, Brothers,

Faith, and Hope and Love. Those rounds up - on the lad - der high, That mount to realms a - bove.

Faith, and Hope and Love, Those rounds up - on the lad - der high, That mount to realms a - bove.

We have a glorious Lodge, Brothers,  
Adorned with jewels bright,  
Its floor with bright mosaic pav'd,  
And a "blazing star" of light:  
And a blazing star of light, Brothers,  
That minds us of the morn,  
When a bright star led the Magi  
Where the promised child was born.

The covering of our Lodge, Brothers,  
Is the azure dome on high,  
With its thousand radiant stars of light,  
And its bright "All-seeing Eye:"  
And its bright All-seeing Eye, Brothers,  
That looks our hearts within,  
And marks the spirit's struggling throes,  
Its purity or sin.

A thousand years before, Brothers,  
On our expectant earth,  
The Star of Bethlehem shed its beams,  
Our Order dates its birth:

Our Order dates its birth, Brothers,  
To that auspicious time,  
When on Moriah's summit rose  
The temple all sublime.

And now in every land, Brothers,  
'Neath every changing sky,  
Our Lodges in their beauty stand,  
Inscribed with motto high:  
Inscribed with motto high, Brothers,  
Sweet words of might and love,  
"Faith, Hope and Charity" divine,  
Our guides to worlds above.

Oh! may we ne'er forget, Brothers,  
These glorious words of might,  
Or ne'er neglect the teachings pure  
Of Masonry's "Great Light:"  
Of Masonry's Great Light, Brothers,  
That heavenly Book sublime  
That tells us of a better land  
Beyond the sea of Time.

## AN INCIDENT.



RO. MOORE: The following incident was related to me not long since, and thinking it so beautifully illustrated the kind and fraternal spirit of your mystic Order, as to be well worthy of preservation, I take the liberty of repeating it to you as nearly as I can remember.

It was many years since, said the narrator, when I was a very young girl, my parents decided, in order to give me better facilities for an education than our own retired home afforded, that I should be sent to a boarding school of some celebrity in the interior of N. Y. I was accordingly placed in charge of a relative, and one dark, gloomy day in Autumn, commenced my not very eagerly desired journey. It was before the advent of railroads in our portion of the state, so we were consigned to the tender mercies of a great lumbering stage coach, with its usual miscellaneous collection of human freight. The first day was miserably dull and fatiguing, and possibly with my weight of home sickness nothing, however agreeable, could have awakened any interest; but the next day the scene was delightfully changed, the country through which we passed was beautiful and highly cultivated, and we had, besides, new traveling companions who proved extremely social and intelligent. Among them was an elderly gentleman of remarkably prepossessing appearance, and a countenance so genial and benignant in its expression, that it won upon my interest directly. His conversation, too, was full of a quiet humor, and had a sort of charm that made it irresistibly attractive. He became at once the soul of our little company, the center of our social inspiration and enjoyment. Then he was so kindly considerate for our comfort, arranging our wrappings, or securing the blinds, and by almost every word revealing glimpses of a spirit full only of generous impulses, and breathing nought but *good will* towards all.

The day wore pleasantly on until the approach of evening brought us to the toilsome ascent of a long winding hill; the tired horses dragged wearily along, and insensibly conversation flagged until the silence became altogether unbroken. Suddenly we were aroused by an exclamation from the old gentleman, "Why, this will never do; can't somebody say something, or let us have some music, a song, anything." Then abruptly turning to me, he added, "Come, my child, you can sing I know." I was a little startled, but the kindness of his look re-assured me, and forcing back the thoughts of home which had been welling over my spirit in a full tide for the last hour, I re-

solutely prepared to comply with the request. Do not smile at my simplicity, for had I not sung ever since I could remember to the unbounded satisfaction and approval of our family circle, and why was it not music? "Ignorance was bliss;" I was not embarrassed by any knowledge of artistic execution, compass, flexibility, or modulation; the only hesitancy was what I should sing. I knew scores of hymns and ballads, but which should be selected now? The remembrance of home still lay heavily upon my heart, so instinctively a particular favorite of my father's occurred to me, and with the fancy that I was again at the old place nestling by his side, that loving hand still clasping me in its tender embrace, I tremulously commenced—

"Adieu, a heart warm fond adieu."

As I was closing the last strain, my eyes were involuntarily raised to the old gentleman, and never shall I forget that look of deep and delighted attention. His head was thrown forward, arms tightly folded, and eyes full of great honest tears that threatened every moment to come over his face in a deluge. With a half whisper came the request, "That last verse sing, it again." I wonderingly complied, and then with a voice full of emotion, he said, while kindly clasping my hand, "My child, you have given me a most delightful surprise; that song, so rich in precious associations, I little expected to hear from juvenile lips, but tell me how came you ever to know it?" "My father loved it, sir." "Ah, I thought so, I thought so," and the radiant smile which accompanied the words, I can now understand as significant of far more than language could convey. After a moment's thought, he most kindly and courteously questioned me of my home, my destination, etc., and then, as we approached the close of our journey, he most politely begged us to command his services, if there was any possible way in which he could oblige us. There was something to me a little surprising in all this, a half mystery, which my busy brain, however, partly worked out. That was a *masonic* song—"My father was a Freemason, and this good friend must be one, too. There was the key and that was the mystic tie," which made so dear and expansive a brotherhood that even a stranger child could be brought within its magic circle—its fraternal clasp! It is difficult to do full justice to the incident as it occurred, but it made an impression upon my mind which time can never efface. And that parting benediction—the tears will start even now as I recall it—"May God bless you, my child, never forget that your sweet music made one hour of an old man's life so happy."

It seems to me there is a beautiful lesson in this, do our brothers realize with what a wondrous power they are gifted? not merely for

the exercise of great and brilliant deeds of beneficence, but in the smaller charities of life ; in the bestowment of a kind look, a gentle word, a whisper even of encouragement and sympathy. Remember the effect of these, a *life-long* influence for good. Be true to your "favored and enlightened" privileges, and in sending a ray of sunshine to the hearts of others, your own will be gladdened ; "reflected happiness will bless you."

MARY.

March, 1856.

### THE QUAKERS VS. MASONRY.

BRO. MOORE :—

**I** see the good old Quakers have yet some bigoted members amongst them, who are *disowning Masons*. Such proceedings we never heard of until about the years 1817 or 18. I was brought up in that good society, and nearly all my relations are yet members of it. I am sorry any branch of that body continues such measures in its present depressed condition ; for I yet reverence the great principles on which the society was founded. About the date above stated, the yearly meetings of Ohio and Indiana adopted an article of discipline against Freemasons. I, being a member of the Order, made my protest against that rule of discipline, as shown by the minutes of Cincinnati monthly meeting, Waynesville quarterly meeting, and Indiana yearly meeting, as I thought it due to masons in all coming time. Yet I was *disowned*, as I then expected. But there was one thing in the transaction that shows their utter ignorance of the matter they were meddling with. They had adopted their article, and they had to place it in their discipline ; but the great question was, where to place it ? They had their different *heads* of their testimony against *wars and fightings, a hireling ministry*, another requiring *plainness in dress and speaking*, etc., etc. But where to put this article was the difficulty. At last they found a place, where it may be now found, and it will make a thousand masons laugh, when they read that it is under the head of GAMING AND DIVERSIONS.

St. Louis, Mo.

Yours, etc., D. E.

NOTE.—Our good friends must have had a hard time of it in *classifying* the offence of being a Mason ; but their grave wisdom solved the difficulty at last, and arranged it under "*games and diversions* !" What a profound discovery !

ED. REVIEW.

## THE REVELATIONS OF A SQUARE.

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 BY GEO. OLIVER, D. D.
 

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## CHAPTER IX.

*Fire!—Captain G. Smith.*

1779—1785.

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 “The Dove brings quiet, and the Olive peace.”—PRIOR.

“Wise and learned men are the surest stakes in the hedge of a nation or city; they are the best conservators of our liberties; the hinges on which the welfare, peace, and happiness hang; the best public good, and only commonwealth’s men. These lucubrations, meeting with a true and brave mind, can conquer men; and, like the basilisk, kill envy with a look.—SMITH.

“Ye dull stupid mortals, give o’er your conjectures,  
 Since Freemason’s secrets ye ne’er can obtain;  
 The Bible and Compasses are our Directors,  
 And shall be as long as this world doth remain.”

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 MASONIC SONG.

After the important case of Bro. Preston had been disposed of, the Square continued its revelations by quoting Plato. “This celebrated philosopher,” he said, “once observed, ‘that there never was an individual born into the world who did not possess some personal quality which was sure to recommend him to notice, if properly applied. If of a fair complexion, he will be considered the favorite of Heaven; if black, manly; should he be hooked-nosed, it will give him an air of majesty, etc.’” and he might have said the same thing of mental qualifications, which are quite as diversified as bodily peculiarities.

“These remarks are fully exemplified in the character of an eminent and worthy Brother, Capt. Geo. Smith, on whose breast I was now glittering as R. W. M. of the Lodge. He was an intimate friend of Grand Master the Duke of Manchester, plain in speech and manners, but honorable and upright in his dealings, and an active and zealous Mason. As Provincial Grand Master for Kent, he had delivered his inauguration Charge on St. John’s day, 1778;\* and drew up a code of laws for the province which was much approved.† In a word, he was a bright and learned Brother, although rather bibulously inclined; and in his convivial moments, he jocularly adopted the symbolical vocabulary which had become familiar to him by long practice on the continent, calling the table a *workshop*; bottles, *barrels*; glasses, *cannons*; candles, *stars*, &c.

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 \* Charge to the Lodge of Friendship at Dover, Dec. 27, 1778.

† Rules and Regulations for the government of the Provincial Grand Lodge of Kent. 1781.



"But this whimsicality was only indulged on occasions of festivity, and did not derogate either from the general excellence of his masonic administration, or from his personal popularity. The affairs of the Lodge were prosperous, and the Brethren were edified by his lucid disquisitions on many abstruse points which, at that period, were but imperfectly understood by any but bright Master Masons. His lectures attracted numerous visitors, and Bro. Dunckerley was one of his most intimate and esteemed friends.

"I remember," said the Square, "on a very full evening, when several distinguished Masons, Bro. Dunckerley amongst the number, were present, the R. W. M. had been lecturing on the Fellowcraft's Degree, when an interesting discussion arose, respecting the true form, destination, and emblematical meaning of the Winding Staircase; Bro. Dunckerley observing, that in his opinion some extraordinary misconception must have existed amongst the Fraternity concerning this remarkable structure, because, he said, 'it is improperly delineated in all the engravings and diagrams that I have ever seen. Its true form was undoubtedly spiral, and it was termed *cochleus* from its resemblance to a screw or worm. The number of steps assigned to it is evidently symbolical, and has varied in different ages of the Craft. At first it was 3, 5, or 7; afterwards 3, 5, 7, or 11; while it is occasionally phrased 3, 5, 7, or some greater number, which may, perhaps, be the true ancient reading. I should be glad to hear the opinion of so good a Mason as our R. W. M. on this abstruse subject.'

"Being thus appealed to by name," said the Square, "Bro. Smith rose from his chair, and addressing the Brethren, he said, 'Bro. Dunckerley has correctly observed, that the form of the Winding Staircase was spiral; and I need not add, as you are all conversant with the fact, that the Masons at the building of the Temple, are traditionally said to have made use of it when they ascended to the Middle Chamber to receive their wages. But its symbolical reference involves facts and doctrines of the greatest importance, which were taught to the Craftsmen in their Lodges. On the first step they were instructed, according to our received traditions, to reflect on the Divine Unity, and to worship JEHOVAH, the great Creator and Governor of all sublunary things. The third step suggested the Holy Trinity; the fifth referred to the orders of architecture, and the external senses; the seventh, to the liberal sciences, and to the days of labour and rest at the creation of the world; and the eleventh, to the Patriarchs after Joseph was sold into Egypt.'

"Having given this brief explanation, Bro. Preston requested permission to state his opinion, which being granted, he said, 'I am inclined to believe, R. W. Sir, that the Masons of the Middle Ages extended this symbolical comparison somewhat farther. They represented the three steps as pointing out the number of Masons who ruled the Lodge, in allusion to the three Grand Masters at the building of the Temple, viz., the Master and Wardens; the five steps to the number of Brethren who are competent to hold a Fellowcraft's Lodge, viz., the Master, Wardens, and two Fellowcrafts; the seven steps to those

who are reputed to make a Lodge perfect, viz., the Master, Wardens, two Fellowcrafts, and two Apprentices ; and the eleven, to the number of Apostles after the apostacy of Judas Iscariot.'

"This explanation," interposed the Square, "though forming a part of the Prestonian Lectures, is at variance with those of Dr. Hemming, which are now in use, for they exclude all religious references, and account for the symbolical steps by an allusion to simple physical causes and effects. But this interpretation receives no countenance from the established mode of lecturing used by our ancient Brethren.

"Bro. Meyrick, a promising young man," the Square continued, "who had been recently initiated, inquired of the chair whether he might be permitted to ask if any masonic traditions are in existence respecting the use and appropriation of this staircase, in connection with the upper chambers of the Temple?

"In answer to this inquiry, the R. W. M. stated that the staircase led directly to the middle chamber, a fact which is attested equally by Masonry and the Holy Scriptures, although, in the former, we have introduced an entrance door, ornamented with certain hieroglyphics, which are not noticed in the latter. The old Lectures of Masonry simply say that the door was open, but closely tyled, and that the ceiling of the Chamber contained an illuminated Letter, as a sacred symbol, referring to the art by which the Temple had been built and decorated.

"To this information," said the Square, "Bro. Dunckerly added an observation on the Letter itself, which is not void of interest. He said, 'We call it the Letter *G* ; but in fact, if it were really a single letter, it was the Yod within a triangle, which the Rabbins call the KING NAME, and believe it to include all the attributes of the Deity. It will be impossible, however, to determine correctly whether the inscription in the Middle Chamber was *Ej* or *Ejei*, but probably the latter ; although as the Jewish religion was typical of Christianity the former, which meant the Messiah, would be equally appropriate ; and as far as the reference to numbers extends, it might be either ; for as the former applies to 3, 5, and 7, so the latter embraced the original canon of 3, 5, 7, and 11. In this Chamber, according to the teaching of Freemasonry, the Fellowcrafts received their wages on the Square, without diffidence or scruple, from the good opinion which they entertained of their employers.

"Here Bro. Dunckerley resumed his seat ; and after a short silence, Bro. Dupont rose, and stated his doubts whether these facts were well authenticated. 'As the Masons,' he said, 'were principally employed in the forest and the quarry, before the foundations of the Temple were laid, it was morally impossible that they could have received their wages in the manner indicated by the tradition ; nor could the process have been adopted at all in this locality, with the Ancient Junior Warden guarding the foot, and the Ancient Senior Warden the summit of the Staircase, until the Temple was nearly completed. Some enthusiastic Brethren, as I am informed, have been so unwise as to adopt another Rabbinical fiction, and think that because the stones were hewn

and squared in the quarries of Zeredatha—and that, consequently, there was neither axe, hammer, or tool of iron heard in the house, while it was building—they were not in reality so prepared by human agency, or by the use of any instrument whatever, but that all this work was performed by a worm called *Samir*, which is termed by the Brothers the *Insect Sherman*. The legend, although too absurd for belief, goes on to say, that after the materials were thus prepared, they conveyed themselves, without assistance, to Jerusalem, and were put together by angels. This fable is noticed by Bishop Patrick, who thinks that it might probably arise from the conjecture of some enthusiastic person, who did not understand the meaning of the word *Samir*, which signifies a very hard stone by the use of which other stones were cut and polished. And the emblem undoubtedly referred to the peace and harmony of the Christian Church, where all things ought to be done without dispute or contention.'

"I have been somewhat diffuse on this point," the Square continued, "for the purpose of showing you how these matters were handled in the Lodges, and by the Masons of the eighteenth century, and I now turn to other topics of a more stirring character.

"I need scarcely tell you, my dear friend, and surely I may apply that appellation to you, after so long a conference, that I had the advantage of being present at most of the Grand Lodges, (for the Master of our Lodge was generally at his post,) whence proceeds my universal knowledge of the transactions of the Craft. And I am now about to favor you with a fragment of secret history respecting our worthy R. W. M., of which the Fraternity in general were ignorant, because in those days the transactions of the Grand Lodge were imperfectly reported.

"He regularly attended the Quarterly Communications, and, in his capacity of Auditor of the Grand Lodge, had discovered, or fancied he had discovered (for the matter had never been fully investigated) some trifling discrepancy in the Grand Secretary's accounts. He whispered his suspicions to the Grand Master, and Bro. Hesletine was mortally offended, although the insinuation applied to him only by reflection from his subordinates.

"When Achilles was affronted at the siege of Troy," said the Square, "he withdrew from the Grecian host in sullen discontent. Not so Bro. Hesletine. High in moral courage, and armed with the triple panoply of innocence, integrity, and uprightness of intention, he determined to break a lance with his military opponent at the very earliest opportunity; and the first encounter came off at the Quarterly Communication in May, 1780.

"At this Grand Lodge, the Duke of Manchester announced the nomination of our R. W. M., Capt. G. Smith, to be his Junior Warden; when the Grand Secretary entered a caveat against the appointment, on the ground that he was already a P. G. Master, which constituted, in his opinion, a disqualification for any office in Grand Lodge.

"Capt. Smith requested the G. Secretary to point out the law which rendered an office in Grand Lodge untenable with a Provincial office,

and appealed to the Brethren whether the act of impeding the Grand Master in the exercise of his undoubted privilege of nominating his subordinate officers did not constitute a grave offence, opposed equally to the dignity of Solomon's Chair, and the courtesy due to its legitimate occupant.

"It was not a very edifying spectacle," interjected the Square, "to see two such men opposed to each other in a Mason's Lodge, the patented abode of harmony and peace. The G. Secretary was unconvinced, and persisted in his objection, because, he said, it is anomalous for any one to sit in Grand Lodge under two qualifications; for, if such a practice were admitted, he might claim to have two votes on every question, one in each capacity, which would be totally inconsistent with the general laws of Masonry. And, he added, as an illustration of his argument, that the Grand Master, and every Brother now present, must recollect a disgraceful transaction, which occurred only a few years ago, arising out of this very questionable practice.

"The case was this:—A noble Lord, who held a high office in Grand Lodge, had a younger brother, who was desirous of a seat in the House of Commons. Now, it so happened, that the representation of a certain borough in a Province, for which no deputation had been granted, became vacant, by the death of one of its members. The peer immediately sent his brother down as a candidate and procured from the Grand Master his own appointment as the Prov. G. M. In that capacity, he convened a P. G. Lodge in the borough; converted all the principal Masons who had votes into P. G. Officers; gave them a sumptuous dinner, and promised them a masonic gala on a future day. Thus, by an assumed urbanity and kindness, he reaped golden opinions from all the Brethren, and his relative was triumphantly returned in the face of a strenuous opposition.

"His lordship's zeal cooled down after his purpose had been accomplished; and the promised masonic gala was exchanged for an election ball, which so disgusted the Brethren, and offended the public, that Masonry became a by-word and term of reproach, equivalent to treachery and insincerity, and was almost extinguished in the province for several years.

"Such proceedings," Bro. Hesletine continued, 'reflect disgrace on the Grand Lodge, when the offender happens to be one of its officers, because the Constitutions expressly forbid any Brother, how high soever may be his rank, to use Freemasonry as a political engine for any purpose whatever. We all know, M. W. Sir,' the G. Secretary concluded, 'that his lordship's rank prevented any official notice to be taken of the circumstances, but it created great dissatisfaction, and was universally condemned by the Fraternity, which his lordship held in sovereign contempt, after he had made Freemasonry subservient to his own private interests.'

"This being a strong case," said the Square, "Capt. Smith offered to relinquish the P. G. Mastership, if it should be the opinion of the the Grand Lodge that the two offices vested in the same person, is inconsistent with the provisions of masonic law. Bro. Hesletine's objection, however, was overruled by the Grand Master himself, who

observed that, if the law propounded by the G. Secretary were sound, a Grand officer would be debarred from accepting the Chair of a private Lodge, which, equally with the office in question, gives a vote in Grand Lodge. He proceeded, therefore, to appoint Capt. Smith his junior Grand Warden, without requiring him to surrender his Provincial office. But at the subsequent Communication, the G. Secretary announced that Capt. Smith had relinquished the office of a Grand Warden; and it was immediately resolved, as a standing rule, that it should in future be considered a violation of the laws of this Society for any Brother to hold more than one office in the Grand Lodge at the same time.

"This sparring was only preparatory to a more serious contest in Grand Lodge on the 9th of April, 1783, under a president who was not particularly favorable to Capt. Smith's views, the Earl of Effingham acting for H. R. H. the Duke of Cumberland, G. M. It appears that Capt. Smith had written or compiled a Book on Masonry, and was desirous of publishing it under the sanction of the Grand Lodge. A motion to that effect was brought forward in his absence by a friend, when Bro. Hesletine rose and observed that the application had been already entertained by the Committee of Charity, which, after mature deliberation, had resolved that it be recommended to the Grand Lodge to withhold its sanction to the work.

"This reported decision of the Committee," the Square continued, "brought on an animated debate, in which several members of the Grand Lodge took a part. In answer to a question from the acting Grand Master, the G. Secretary admitted that no particular objection had been stated against the book; but that the sanction of the Committee had been refused on the general principle that, considering the flourishing state of the Lodges, where regular instruction and suitable exercises are ever ready for all Brethren who zealously aspire to improve themselves in masonic knowledge, new publications are unnecessary on a subject which books cannot teach. 'Indeed,' he continued, 'the temptations to authorship have effected a strange revolution of sentiment since the year 1720, when ancient manuscripts were destroyed by scrupulous brethren, to prevent their appearance in a printed book of Constitutions.'

"The Deputy Grand Master, Bro. Rowland Holt, stated, that, in his opinion, 'masonic literature ought to be encouraged; and that it was the interest, and would be the soundest policy of Freemasonry, to keep pace with the increasing intelligence of the age.'

"Bro. Burlington observed, that all masonic publications were trash.

"The Deputy Grand Master replied, rather sharply, 'But surely our worthy Brother, in his sweeping condemnation, will make an exception in favor of Anderson's Defence, and the useful publications of Calcott, Hutchinson, Dunckerley, and Preston.'

"'I make no exceptions whatever,' responded Bro. Burlington, 'for I never read a masonic book in my life, and I trust I never shall.'

"'Then,' asked the D. G. M., 'how can you conscientiously pronounce a book to be trash, which you confess you have never read?'

"Bro. Burlington found himself in a dilemma, and, being unable to

return a direct answer to this home question, he cut the knot, by exclaiming, 'I hate all masonic writings!' and turned the subject from himself by asking Bro. Goldsmith what masonic books he had read.

"Bro. Goldsmith replied, that he thanked God he had read nothing but the Book of Constitutions and the Ahiman Rezon.

"O! Bro. Goldsmith, Bro. Goldsmith," the Square interjected, "what a discourteous *lapsus linguæ*! Had you forgotten that the Ahiman Rezon was written expressly to denounce the very Grand Lodge in whose presence you were standing when the ungracious thanksgiving was uttered!

"The Hon. Washington Shirley, a friend of Capt. Smith's, then rose, and entered into a long defence of the proposed work, stating that it contained little more than an amplification of the subjects which had been already promulgated by Bro. Calcott, under the sanction of the Grand Master, and nine-tenths of the craft throughout England; that, as all other sciences were freely and copiously illustrated for the general benefit of mankind, he thought Freemasonry ought to enjoy the same advantages. A mine of gold, without workmen or tools, he observed, will yield no returns; and a science without books, is equally worthless. He felt morally certain, that genuine masonic writings would serve to disabuse the public mind, by dissipating the absurd conjectures which were fostered and encouraged by the catch-penny trash that had been spread over the face of the country under the pretext of explaining the secrets of the Order; and he thought that, as the favor of a Grand Lodge sanction had been awarded to Calcott and Hutchinson, it ought not to be withheld from Capt. Smith, who was an intelligent member of Grand Lodge, and an active and successful P. G. Master.

"The G. Secretary replied somewhat acrimoniously," said the Square, "and ventured to utter a few oblique sarcasms against Bro. Smith, which the Acting Grand Master observed would have been much better omitted: at the same time declaring himself to be unfriendly to all publications on the subject of Masonry. And the question being formally put from the Throne, was decided in the negative.

"Bro. Smith, however, published his book without the sanction,\* and the edition was speedily exhausted; and, at the following anniversary, Bro. Hesletine resigned the G. Secretaryship.

"This decision," continued the Square, "as might be expected, had an unfavorable effect on the interests of masonic literature; and nothing was published for some years but a few single Sermons and Orations.† The G. Secretary, however, embraced this opportunity of

\* "On the Use and Abuse of Freemasonry. By Bro. Capt. G. Smith, P. G. M. for Kent." London, Kearsley, 1783.

† A Sermon preached at Maidstone before the P. G. Lodge of Kent, on the Festival of St. John the Evangelist, by the Rev. Bro. Delanoy, 1781. An Oration delivered in Christ Church, Middleton, 1783. A brief History of Freemasonry, collected from the most approved authors; to which is added a Concise System of Christian Masonry, by J. Johnson, Grand Tyler and Janitor to the Grand Arch Chapter. London, Moore, 1784. On Brotherly Love, delivered at the Constitution of the Harmonic Lodge, No. 369, Dudley, by the Rev. John Hodgets, 1784.

bringing out his new Book of Constitutions, which had been entrusted, a few years ago, to the editorship of Bro. Noorthouck, as I have already had occasion to mention. The manuscript being now ready, it was submitted to the Hall Committee for examination and correction; and at length it received this unequivocal sanction:

“We, the Acting Grand Master, Deputy Grand Master, Grand Wardens, and other Members composing the Hall Committee, do hereby recommend this present edition as the only Book of Masonic Constitutions for the Free and Accepted Masons; disallowing all other publications that have not the sanction of the Grand Lodge; and do warn all the Brethren against being concerned in writing, printing, or publishing any such book in their respective Lodges, as they shall be answerable to the Grand Lodge.\*

“This, I believe,” added the Square, “is the only authentic book that you have on the general history of Masonry.† And subsequent investigations into the true philosophy of Speculative Masonry have shown that it conveys a very imperfect, and, in many respects, erroneous view of the subject. We are not a society of Operative, but of Speculative Masons. As well might a student in divinity hope to find evidences of the Christian system of religion in the moral writings of Seneca or Plato, as the masonic tyro expect to derive a clear notion of Symbolical Masonry by the study of Noorthouck’s improved edition of Anderson’s History. Both would experience the mortification of disappointment. I have heard the observation of our most learned Masons on this production, and the prevailing opinion was, that Bro. Noorthouck ought to have added, at the least, a slight sketch of Speculative Masonry to Dr. Anderson’s Operative History, as the intelligence of the times required some additional illustrations. For this, added to the increasing popularity of Freemasonry, demands that a clear and comprehensive history of the Order should be published by authority, explaining, in a rational and intelligent manner, without any affectation of secrecy, its origin and design, the utility of its mysteries, and the moral and religious references of its symbolical construction; for it is a standing disgrace to the Craft that nothing has been done for the last seventy years to remedy its glaring defects.

“Towards the close of Bro. Smith’s term of office,” continued the Master’s Jewel, “and he occupied the chair of the Lodge for four successive years—a very rare practice, by-the bye—several of our Members assembled in the Lodge unusually early; and some of them made their appearance before the Tyler had arranged the furniture, and disposed the jewels on the cushion of each officer’s desk or altar. I had not been placed on the closed Bible in the East more than five minutes, before I became aware that something out of the common way was in

\*The above sanction was signed by Effingham, A. G. M.; Rowland Holt, D. G. M.; W. Shirley, S. G. W.; W. Carrington, J. G. W.; and countersigned by the Grand Secretaries.

† “Constitutions of the Ancient Fraternity of Free and Accepted Masons; containing their History, Charges, Regulations, &c.; first compiled, by order of the Grand Lodge, from their old Records and Traditions. A new edition, revised, enlarged, and brought down to the year 1784, by John Noorthouck.” London, Rozea, 1784.

agitation, but what it was I could not make out. There were present several visitors of distinction in the Craft, and little knots of four or five Brethren each were formed in different parts of the room, speaking to one another in a suppressed tone of voice.

“We have no time to lose,” said one.

“O, as for that,” said another, “all is prepared.

“We shall make a night on’t,” responded a third.

“Is he apprised of the circumstance?” asked Bro. Dagge.

“Certainly not,” was the answer.

“Then in another part of the room I heard Sir John Aubyn say, ‘But what if he should not come?’

“No fear of that,” was the reply of the Hon. Washington Shirley.

“Then you intend to surprise him,” Bro. Dunckerley asked, as he stood carelessly with his elbow on the mantelpiece.

“That is the cream of the joke,” said Bro. Crespigny; “and I believe he has not the slightest suspicion of the treat which is prepared for him.

“Again a third group were expressing their delight at the scheme, whatever it might be; and I heard the Deputy Grand Master, Bro. Rowland Holt, ask who were the originators of the measure.

“Brothers Shirley, Hesletine, and Crespigny,” was the reply.

“How?” said the D. G. M. “Then I presume Brothers Hesletine and Smith are friends again?”

“Perfectly so,” Brother Venderstop answered; “are they not Brothers?”

“I am glad to hear it with all my heart,” responded Bro. Holt, “and I hope they will always continue to be so, for they are both valuable and efficient Masons.”

“What all this secret preparation was about, I could not, for the life of me, guess,” said the Square, “and I began to fear something had happened which might compromise our hitherto irreproachable R. W. M., and disturb his popularity. While these thoughts were passing across my mind, I heard, in a remote corner of the room, some Brother observe, in rather a loud tone of voice—

“What glorious spirits he’ll be in when the communication is made!”

“Ha! ha! ha! was repeated in full chorus; and the laughter became general when the joke was repeated.

During these detached conversations, which continued a few minutes longer, Capt. Smith entered the room, his good-humored countenance beaming with radiant smiles, which diffused happiness and joy, like a gush of sunshine breaking through an atmosphere of clouds. Greeting a few of the Brethren as he passed, he walked straight up to the pedestal, and gave the report. The Brethren were clothed and seated round the table in a few minutes, and the R. W. M. opened the Lodge. The minutes having been read, and no particular business appearing on the books, the Master was in the act of rising to deliver the lecture, when he was superseded by Bro. Shirley, who said, addressing the chair,—



“ ‘R. W. Sir, before you commence the business of the Lodge, I would request the favor of a brief hearing, as I have somewhat to communicate, which I trust will neither be disagreeable to you, or any of the Brethren present’

“ ‘He resumed his seat,’ said the Square, “and Bro. Smith replied, in his usual abrupt, but exceedingly facetious manner, ‘Ho, Bro. Shirley, are not you out of order?’

“ ‘I am afraid,’ Bro. Shirley responded, ‘I *am* rather out of order, but, R. W. Sir, I hope it will be considered an excusable trespass, when the nature of my communication is known.’

“ ‘Go on, go on,’ was heard in the west.

“ ‘Order, order, chair,’ from the Brethren in the south.

“The R. W. M. then said, that although Bro. Shirley’s interruption was somewhat irregular, yet he should be most happy to hear his proposition, and was sure that the Brethren would entertain it with becoming dignity and seriousness.

“Bro. Shirley having thus obtained the sanction of the chair, proceeded to say, that as it was the evening of the last Quarterly supper during the presidency of their worthy and popular R. W. M., a few Members of the Lodge, himself included, as a mark of their esteem, and a grateful admission of the talent by which he had contributed so essentially to the general interests of the Society, have resolved to provide a supper at their own expense. (Hear, hear, from all parts of the Lodge.) And to invite Bro. Smith, and all the Members present, to favor us with their company, hoping that the R. W. M. will honor the banquet still further by retaining the chair, and presiding over it with that tact and good-humor which have uniformly characterized the social meetings of the Lodge when celebrated under his superintendence. And if, R. W. Sir, you will condescend to accept our offering, we further pray that, as there is no particular business on the books, you will dispense with the Lecture, and close the Lodge early, as supper is to be on the table at eight o’clock.

“This speech was loudly applauded from every quarter of the Lodge. When the acclamations had subsided, Bro. Smith rose and said—

“ ‘Ho, friend Shirley, are you there with your bears? Well, then, be it according to your wish. I thank you for the honor, and by George, our King, we’ll make a night on’t. If this is to be the game, away with grave business; we’ll be merry for the nonce, if we never be merry again. As the old song says—

“ ‘Adieu, sober-thinking detraction and spleen;  
You ought to be strangers where Masons convene;  
Come, jest, love, and laughter, ye sociable throng;  
You’re free of the Lodge, and to Masons belong.’

“The Lodge was accordingly closed at eight, and the Brethren adjourned to the supper-room, on receiving an intimation from the Tyler, that the *work-shop* was decorated, the *stalls* placed, the *materials* spread, a *rough ashler* on each *rag*, the *platforms* set, the *stars* shining brilliantly, *barrels of strong, weak, and yellow powder* ready for charging the *cannons*, and everything prepared for immediate *mastication*.

"The gallant captain was now in his element. He was ceremonially ushered into the supper-room by the D. G. M. and Bro. Dunckerley, and took his place amidst the cheers and plaudits of the Brethren. Everything was in order, as the Tyler had announced, and a sumptuous affair it proved to be. When the Brethren were seated, Grace was said by Bro. the Rev. Daniel Turner, of Woolwich, in the following from :—

"*O Source of purest light ! O Lord of glory ! Great, incomprehensibly great, are thy handiworks ! Thou gavest us, at the building of the Temple, wisdom, strength, and beauty ! Thou gavest us vitality, pleasure, meat, and drink. To thee, therefore, be glory, honor, praise, and thanks.*"

"This was the signal for action ; and immediately the clatter of *swords and pickaxes, tyles and trowels*, was heard, and the process of mastication began.

"I'll thank you to hand the *cement*,' says one.

"A little of that *sand*,' says another.

"Tyler, top the *luminaries*, but do not extinguish the *stars*,' a third called out.

"Give me the *yellow powder*, I want to fire a *cannon*,' said the D. G. M.

"*Rough ashlar* here,' a Brother demanded.

"Remove this *platform* ;\* it is in my way,' shouted an obese Brother, from whose brow the perspiration fell in a copious shower, while he transferred the choicest of the *materials* from the *workshop* to his stomach ; in the perpetration of which he evinced a pertinacity that displayed a mechanic perfect in the art.

"Bro. Sequiera, do be so obliging as to favor me with that *barrel of strong powder*, said Bro. Dunckerley.

"Change this *knife and fork*,' shouted a Brother from the West. There was a dead silence !!!

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"A fine ! a fine !' said the Chairman. 'Who's the delinquent ?'

"He was soon discovered ; the fine satisfied ; and the supper proceeded through its courses, as suppers generally do, until the rage of hunger was appeased. Then the previous sounds, like the sudden subsidence of a hurricane, diminished into a peaceful stillness, interrupted only by an indistinct murmur of voices, as adjacent Brethren conversed together in whispers. The closing grace was then delivered :—

"*God be praised ! Thou hast thought on us this day also ! Be praised for this day's blessings. Oh, protect us Fatherly, according to thy grace and power, in happiness and in sorrow, in all our ways, and bless this night.*"

After this thanksgiving, the *barrels*, amply provided with *strong and fulminating powder*, were duly arranged ; the *cannons* were set in order ; the battle began in good earnest ; and Bro. Smith proved himself to be an experienced commander.

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\* See the Historical Landmarks, vol. ii., p. 101, for an explanation of these terms.

"The R. W. M. issued his orders, that the *cannons* should be charged in line, and each placed in advance of the *tyle*. He then gave one report, and proposed the first toast.

" "The king, God bless him."

"One stroke with the gavel, and the Brethren rose to their feet.

" "To arms!

" "Advance your cannons!

" "Discharge your cannons by three!

" "Fire!

" "Good fire!

" "Fire all! Quick!

\* \* \* \* \*

" "Ground your arms!

" "Advance your swords!

" "Poise your swords!

" "Salute with swords!

\* \* \* \* \*

" "Swords at rest!

"Acclamations, three times repeated.

"I could tell you," continued the Square, "what toasts were drank, what songs were sung, and what speeches were made (though there was very little speechifying—it was all a running conversation, sparkling with wit and good humour), but the detail would not advance my design in communicating to you the peculiarities of Masonic custom in the eighteenth century. It is true, the above ceremonies cannot be fairly classed amongst the legitimate usages of English Masonry, because they were practised only by a few eccentric Masters, whose popularity would bear them out in, what may be termed, an innovation. But they were occasionally sanctioned by the presence of the best and gravest of Masons in the land. The carnivals of our Brethren in Scotland at the same period, were, generally enlivened by a game of High Jinks.\* On the continent the above customs were absolutely enjoined as an indispensable part of the system, and were consequently exercised in every foreign Lodge. In the Adoptive system, the lady Masons fell cheerfully into the scheme, and during their hours of relaxation, practised the following formula. The lodge was called *Eden*;

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\*Which I take the liberty of describing by an extract from Bro. Sir Walter Scott's "Guy Mannering," (vol. iv., p. 56, Ed. 1825). "Mr. Pleydell was a lively, sharp-looking gentleman, with a professional shrewdness in his eye, and, generally speaking, a professional formality in his manners. But this, like his three-tailed wig and black coat, he could slip off on a Saturday evening, when surrounded by a party of jolly companions, and disposed for what he called *altitudes*. Upon the present occasion, the revel had lasted since four o'clock, and, at length, under the direction of a venerable comptator, who had shared the sports and festivity of three generations, the frolicsome company had begun to practise the ancient and now forgotten pastime of *High Jinks*. This game was played in several different ways. Most frequently the dice were thrown by the company, and those upon whom the lot fell, were obliged to assume and maintain, for a time, a certain fictitious character, or to repeat a certain number of fescennine verses in a particular order. If they departed from the characters assigned, or if their memory proved treacherous in the repetition, they incurred forfeits, which were either compounded for by

the degrees, a *ladder*; the door, a *barrier*; the glasses, *lamps*; wine, *red oil*; water, *white oil*; bottles, *pitchers*, &c. And they applied it thus: *Trim your lamps*, meant fill your glasses; drinking was termed, *snuff your lamps*; fire, *lift up by five*,\* &c. But to return.

"The evening passed away as most convivial evenings do pass, although with a little more license than is customary with you, for there was a freedom in the enjoyments of that period which is now unknown. Song, toast, and repartee constituted the staple of the entertainment. The following chorus was sung by all the Brethren present more than once; and the convivialities terminated at Low Twelve with the National Anthem.

' He that will not merry merry be,  
With a generous bowl and a toast,  
May he in Bridewell be shut up,  
And fast bound to a post.

' Let him be merry merry there;  
And we'll be merry merry here;  
For who can know where we shall go  
To be merry another year?

' He that will not merry merry be,  
And take his glass in course,  
May he be obliged to drink small beer,  
Ne'er a penny in his purse.

' Let him be merry, &c,

' He that will not merry merry be,  
With a company of jolly boys,  
May he be plagued with a scolding wife  
To confound him with her noise.

' Let him be merry, &c.

"During the presidency of Captain Smith, it was in the gloomy month of November, and the very Lodge which succeeded the above gala, if my memory does not deceive me," continued my amusing companion, "he opened the proceedings with peculiar gravity, and I was certain something extraordinary had occurred to disquiet his mind. Accordingly, after the usual routine of business had been disposed of, my anticipations were amply verified; for he made a communication which was received by the Brethren with displeasure and regret. He

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swallowing an additional bumper, or by paying a small sum towards the reckoning. At this sport the jovial company were closely set when Manner- ing entered the room. Mr. Counsellor Pleydell, such as we have described him, was enthroned as a monarch, in an elbow-chair, placed on the dining-table, his scratch wig on one side, his head crowned with a bottle-slider, his eye leering with an expression betwixt fun and the effects of wine, while his court around him resounded with such crambo scraps of verse as these:—

Where is Gerunto now? and what's become of him?  
Gerunto's dead, because he could not swim, &c., &c.

Such, O Themis, were anciently the sports of thy Scottish children!"

\*Vid. Hist. Landm., p. 111.

told the Lodge that he had received a letter from a Brother at Aix-la-Chapelle, informing him that the Fraternity were placed in a situation of great difficulty and danger by the denunciations of the priests; and imploring advice and assistance from the English Craft. 'It appears,' he added, 'that they have been denounced from the altar under the character of villians, cut-throats, sorcerers, and incarnate fiends; and one of the priests, whose name is Louis Grumman, assured his hearers that fire from heaven, like that which destroyed the cities of the plain, in the days of Abraham and Lot, would soon descend to exterminate these imps of darkness for similar crimes.

"These denunciations," he continued, 'produced such a powerful effect on the populace, that every person who is suspected of being a member of the gentle Craft, is greeted in the public streets with hootings, yells, and execrations; pelted with mud and stones, and otherwise so grossly insulted that the Masons are afraid to proceed about their usual business, lest they should become the victims of a blind bigotry, which, like its author, goes about seeking whom it may devour; for the priests had threatened every person with excommunication who should consort with them, lodge them, or afford them any countenance whatever.'

"There was a solemn silence in the Lodge for some minutes duration," said the Square, "after this afflicting intelligence had been communicated; when Bro. Rowland Holt, the D. G. M., rose, and said that he had received an official document on the same subject, with these additional particulars; that the chief magistrate of Aix-la-Chapelle, under the pretext of appeasing the priests, had promulgated the Pope's mandate against Freemasonry, which denounced the severest penalties on all persons who should either attend a Lodge, or favour the Fraternity in the slightest degree. This increased the evil; for the priest, instead of being appeased, launched his fulminations with additional fury, and excited the people to madness, by rushing through the streets, crucifix in hand, and conjuring them, by that holy symbol, to assist him in the extirpation of those devils in human shape, who were the enemies and scourge of Christianity, and under the immediate condemnation of God.\* Bro. Holt announced his attention of bringing these untoward circumstances under the consideration of the Grand Lodge, although he expressed his doubts whether that body would be induced to interfere, in the absence of any competent authority to render its mediation efficacious.

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\* These outrages happened in the eighteenth century, when the majority of the people of every nation in Europe were without the advantage of education. But what are we to think of the following denunciation, pronounced *ex cathedra* by a Romish Archbishop, in the month of November, 1851—the age of schools and colleges, and mental culture? "Let me admonish you again, as I have done before," says the Archbishop, in his celebrated Pastoral, "both by word and in writing, that nothing can be more fatal to charity than those secret societies which have been unhappily projected throughout many parts of Ireland. I have before declared to you—and I beg of the clergy in every parish to repeat the admonition continually—that all those who are banded together by oath in those wicked societies, under whatever name they may be called, and, also, all Catholics who join the Society of FREEMASONRY

"During Captain Smith's Mastership," the Square continued, "the celebrated Masonic impostor, Balsamo, or, as he styled himself, Count Cagliostro, flourished. He had already attempted to make London the scene of his charlataneries, but without success. His revelations respecting the Egyptian Masonry, which you will not forget was Androgyne, were discredited, and he was obliged to return to the place from whence he came. On the continent he was more successful, and found many credulous and munificent patrons. His pretensions, however, becoming at length suspected, he resolved once more to try his fortune in the English metropolis; and he inserted a public circular in the 'Morning Herald,' dated Nov. 1, 1786, in which he proposed to introduce into England his new system of Masonry, and invited the Craft to meet him for that purpose. It was thus expressed:—

"*To all true Masons.* In the name JEHOVAH. The time is at length arrived for the construction of the New Temple of Jerusalem. The advertiser invites all True Masons to meet him on the 3d instant, at nine o'clock, at Reilly's Tavern, Great Queen Street, to form a plan for levelling the foot-stone of the true and only Temple in the invisible world.'

"It so happened," said the Square, "that our Lodge met on the evening of the day when the above advertisement was inserted; and it was publicly read by the R. W. M., who observed that the matter was warmly taken up by all the Brethren with whom he had conversed; and after some deliberation, it was finally agreed that a deputation should be appointed to meet him at the time and place indicated, which should consist of all the leading Members of the Lodge, and it was expected that many other Brethren would be present, which proved to be the case.

"Cagliostro was a man of good address, and of unbounded assurance.\* He exhibited all the cunning he was master of, propounded

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are subjected to the penalty of excommunication; cut off as rotten branches from the Church of God, *and if they die in this deplorable state, doomed to eternal perdition.* It is a sad calamity that a system so pernicious in its effects, and so hostile to Christian charity, should be tolerated or encouraged in any district. PAUL CULLEN, ARCHBISHOP AND PRIMATE OF ALL IRELAND." I would ask Primate Cullen how it happens that, after such a display of virtuous indignation against Freemasonry as a secret society, he should give a tacit approbation, by preserving a mysterious silence on the subject, to the Vehme Gerichte of Ribbonism, whose infamous emissaries are spread over the whole face of the land, and commit assassinations with perfect impunity.

\* The following list of the works published by and respecting this impostor may be acceptable. "Opissanie prebuwania w' Mitawe is westnaho Kaliostro na 1779 god." 1788. "Fru von der Recke Berattelse om Cagliostro's magiske Forsock uti Mitau 1779." Stockholm, 1793. "Cagliostro demasque a Varsovie, ou relation authentique de ses operations alchimiques et magiques, faites dans cette capitale en 1780. Par un temoin oculaire." Lausanne, 1786. "Le Charlatan demasque, ou les aventures et exploits du Comte de Cagliostro. precede d'une lettre de M. Le Comte de Mirabeau." Francfort, 1786. "Des Grafen Mirabeau Schreiben uber Lavater und Cagliostro." Leipzig, 1786. "Confession du Comte de Cagliostro, avec l'histoire de ses voyages en Russie, etc," Cairo, 1787. "Memoria sulla dimora del Signor Cagliostro in Roveredo.

his plan in a flourishing speech, boasted of his knowledge of the hermetic science, the philosopher's stone, and elixir of life; referred to the Czarina and the Grand Sultan as his most eminent patrons, extolled his researches into futurity, through the medium of animal magnetism, and exhibited a variety of legerdemain tricks in proof of the extraordinary powers conferred by his system of Masonry, which imposed on a few Members of the deputation, and astonished others. But he had encountered talent superior to his own, and in the end he was effectually exposed, and obliged to leave the country. His life was afterwards published, his schemes were laid bare, and he came to an untimely end."

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CHAPTER X.

*Secrets.—John Noorthouck.*

1785—1790.

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"A large man he was with eyen stepe,  
A fairer bourgeois is there non in Chepe.  
Bold of his speche, and wise, and wel y taught,  
And of manhood him lacked righte naught."

CHAUCER.

"All the plans of Freemasonry are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to entwine the cardinal virtues and Christian graces in the web of the affections, and the drapery of the conduct."—HARRIS.

"Writers on Masonry, by the overwarmth of their zeal, are sometimes betrayed into the use of hyperbolical epithets, and superfluous effusions of panegyric on particular occasions, that to readers, who are not of the Fraternity, appear extravagant, and, of course, counteract their intention. If our institution be of a laudable nature, there is less occasion to arrogate the reward of praise to ourselves; for so long as a tree is known by its fruits, the world will do us justice."—NOORTHOUCK.

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In Italia, 1789. *Liber memorialis de Caleostro dum esset Roborati. L'arrivee dufameux Cagliostro, 1789.*" "Compendio della vita e delle geste di Giuseppe Balsama, denominato il Comte Cagliostro, che si e estratto dal processo contro di lui formato in Roma, l'anno 1790. In Roma, nella Stamperia della Rev. Camera Apost. 1791." "Vie de Joseph Balsamo, connu sous le nom de Comte Cagliostro, extraite de la procedure instruite contre lui a Rome, en 1790." Paris et Strasbourg, 1791. "Testament de mort, et declarations faites par Cagliostro, de la secte des Illumines, et se disant chef de la Loge Egyptienne, condamne a Rome." Paris, 1791. "Life of Count Cagliostro, with his Trial before the Inquisition for being a Freemason." London, 1791. These are only a few of the works which were published, particularly in Germany, respecting this very clever and successful impostor.

"I am old enough to remember the celebrated Dean Swift," continued the Square, in that agreeable, gossiping tone to which I had become accustomed, "and I think I have already alluded to a humorous effusion of his spleen against the Order in which I have the honor to be the representative of justice and equality. But it is not my present intention to refer to that exquisite production of his satirical genius. He wrote a book to which he prefixed the ludicrous title of *A Tale of a Tub*, which gave mighty offence to his superiors, although I really do not know why it should have had that effect—they did not understand it, perhaps—in which, amongst other severe hits at his own, as well as other churches, he represents John Calvin as saying, in reference to his father's will, *i. e.* the Bible, '*Gentlemen, I will prove this very skin of parchment to be meat, drink, and clothes; to be the philosopher's stone, and the universal medicine.*' In consequence of which raptures, he resolved to make use of it in the most necessary, as well as the most paltry occasions of life. He had a way of working it into any shape he pleased, so that it served him for a nightcap, when he went to bed, and for an umbrella in rainy weather. He would lap a piece of it about a sore toe; or when he had fits, burn two inches under his nose; or, if anything lay heavy on his stomach, scrape off and swallow as much of the powder as would lie on a silver penny. They were all infallible remedies.'

"You will not fail to perceive," said the Square, "that there is an abundance of matter for reflection in the above passage. It conveys the intelligible moral, that our First Great Light contains a present remedy for every affliction incident to the lot of man. And as a curious coincidence, I must further inform you that I once heard Bro. Preston make a similar remark respecting the universal application of Freemasonry; not in the same words, I admit, for they are widely different, but conveying precisely the same meaning. 'Masonry,' he said, 'gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it governs the passions, and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease have humbled the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction.'

"I submit to your consideration," the Square continued, "whether this character of Masonry is not indelible, and of universal application in all cases and circumstances of life, whether of prosperity or adversity. Speak not!" he continued, seeing I was about to reply to his appeal—"answer not! Be dumb, or you will make me so! and I will communicate a very interesting disputation that once occurred in our Lodge, which will abundantly establish the truth of the above text. It added considerably to the reputation that Bro. Noorthouck,

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our new R. W. M., had already attained by the publication of his additions to Anderson's History of Masonry.

"Now, I consider it necessary," said the Master's Jewel, "to correct, *in limine*, any misconception which may have arisen in your mind respecting this eminent Brother, from the part he took in the dispute between Bro. Preston and the Grand Lodge. His conduct on that occasion, I freely admit, was open to censure; but all men are liable to view things in a distorted light when their *amour propre* is attacked. Such was the case with Bro. Noorthouck. Notwithstanding this, he was a clever and intelligent man, and an expert Mason; and his election to the chair of our Lodge was not only unanimous, but carried by acclamation. The Members were glad to enrol on their list of Masters the historian of Masonry during the zenith of his popularity.

"Bro. Preston, as I have already communicated to you, was under a cloud; but his lectures were silently making their way amongst the Fraternity, and Bro. Noorthouck was not backward in doing them ample justice, as will be seen by the scientific conversation or dispute, as it may be more properly denominated, between himself and Bro. Mackintosh, on certain particulars which were at that time rejected by the cowan, and considered questionable even by some few imperfectly instructed Masons. Bro. Mackintosh was a literary man, and not over fond of Masonry at that time; but the arguments of the R. W. M. were so effective, that he subsequently renounced his errors, and became a useful and honored Member of the gentle Craft.

"It so happened," said the Square, "that Bro. Mackintosh, who was desirous of testing the actual literary capabilities of Masonry, had made a motion, a few nights after Bro. Noorthouck had been installed, to the effect that *in future it should be imperative on the R. W. M., for the time being, to deliver an original lecture on any important subject connected with the Degree in which the Lodge shall be open, at least once in every quarter; and on that night no other business shall be transacted.* The motion was duly seconded; and after considerable discussion, was negatived by a large majority.

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**THE CHURCH AND FREEMASONRY IN PRUSSIA.**—The upper ecclesiastical Board of Prussia has refused to interfere, as desired by many Lutheran Clergymen, in an official capacity, with the participation of clergymen in the Order of Freemasons, but left it free to the Superintendent General of every Province to exercise his personal influence for this purpose. In other parts of Germany the reviving old Lutheran party foment the same agitation; thus, in the Kingdom of Saxony, all officers of the army have been required by the Government to leave the Order. In the Lutheran Church in Sweden, however, the King and almost every clergyman of higher rank belongs to a Lodge.

## ODE.

FOR RECEIVING THE GRAND LODGE, IN DEDICATION CEREMONY.

BY BRO. J. H. C. MILLER, KT. TEMPLAR.

Written for the Dedication of the Hall of Trowel Lodge, No. 132, December 27th, 1855, at Jackson  
C. H. Ohio.*Tune, Lucas.*—"Mason's Sacred Harp," p. 225.

## I.

Hail! Chief of our Order, effulgently come,  
 Thy light radiating, we welcome thee home—  
     We welcome the Home;  
 From thy Throne in the East—by East, South and West,  
 As thy pageant moves on, of true Craftsmen blest,  
     Of true Craftsmen, blest,  
 As thy pageant moves on, of true Craftsmen blest,

## II.

So may Light, Order, Love, in the pageant of time,  
 (The Order dispensing, in labors sublime,  
     In labors sublime,)  
 Have final reward, not in man's plaudits given,  
 But in favor of God, and the Grand Lodge of Heav'n,  
     And the Grand Lodge of Heav'n,  
 But in favor of God, and the Grand Lodge of Heav'n.

## III

Hail! Chief of our Order, our work now approve,  
 Condescendingly grant us, thy warrant of Love,  
     Thy warrant of Love;  
 Anoint thou *our* Temple, its purpose and plan,  
 "To God be the Glory—peace, and good will to man,"  
     Peace and good will to man,  
 "To God be the Glory, peace and good will to man."

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**ITS HISTORY.**—The history of Freemasonry is a strange and eventful one, full of singular vicissitudes and wonderful achievements. It has flourished through many ages, and grew as luxuriantly under a Monarchy as a Republic. For a long period it was purely an operative science, though involving truths and principles of the very last importance. Then it became entirely a moral work, teaching lessons of goodness, purity, and benevolence; linking man to man in bonds of Fraternity, and binding to God with chords of enduring love. Its history is yet to be written: its character yet to be portrayed.

## SEVERAL THINGS.



RO. MOORE :—Truly has the "*invention* returned to plague the inventors." Time and again, has come up this vexed question, and seems no nearer a definite determination! The Grand Lodge of Ohio, (See Report of Committee on F. Correspondence, 1848,) by unanimous vote decided that Masters elect of Subordinate Lodges, and only those, were Past Masters.

In 1853, the question is incidentally alluded to by the same Committee, expressing astonishment at the view of the Grand Lodge of South Carolina, as contained in the Report of its Grand Secretary, Bro. Mackey.

Several communications have appeared in your Review during the past three years, each holding distinct views, as to the degree. Some contending that Chapter past Masters, were equally with Masters elect of Subordinate Lodges, *veritable* Past Masters, others denying. The Grand Lodge of Ohio, at its last Communication, adopted two reports from the committee on Masonic Jurisprudence. One affirming that Chapter P. Masters, were *the* Past Masters, equally with the Masters elect of Subordinate Lodges, contemplated in our Masonic Constitutions. The other affirming (truly), that the members of the Grand Lodge being Ancient Master Masons only, could know nothing about Chapter P. Masters, how they were made such, or whether they had any such. In your April number for 1856, two more papers on the same subject appear. One advocating the *novel doctrine*, that "Wardens" as well as Masters elect are entitled to the degree. The other claiming that "the P. Master's degree should be handed over to the Grand Masters, as incident to the good government of the *Blue Lodges* to be conferred only on W. Masters elect and by his dispensation."

Is it not still true, that "the light shineth in darkness and the darkness comprehendeth it not;" else why this diversity of opinion among the sons of light? Is it not the result of innovation? By what authority did Chapters *ever* take possession of this appendage? Who gave it to them? The Grand Lodge? No Grand Lodge ever possessed control over it, for the very obvious reason that Grand Lodges are composed of Wardens as well as Masters; the former, knowing nothing of the ceremonies of the Past Master's degree, could not understandingly vote upon the question, with any more propriety than could a Fellow Craft for raising a Brother to the *third degree*. Yet the Grand Lodge of Ohio, with several others, has taken action in the premises without the slightest color of right, so far as I have been

able to discover either in the Constitutions or usages of Masonry. As to the right of Chapters over this degree, it is a *usurped* right, and therefore void.

Let us disrobe this question of its factitious importance, and return it to its original position and place, and we shall have no farther vexation about it. It is no degree, but simply a part and parcel of the ceremony of installation of a Master elect of a Subordinate Lodge which is imparted to him by his predecessor, separate and apart from the Wardens and Brethren of his Lodge, by which he is invested with certain secrets by the knowledge of which he is enabled to preside with firmness and dignity, and to maintain intact certain immemorial usages essential to the good government of Lodges. This is all, and the whole of it. The right, like certain other rights of the chair, is *inherent*, is transmitted from predecessor to successor, and not from any organized body of Masons; and permit me to say, that it is of modern use, that of requiring three or more Past Masters to induct a Brother into the Oriental chair. For thirty-five years, (under the highest authority and example on this side the big water), I have, *solus*, time and again, communicated the requisite knowledge to Masters elect, and then inducted them into the chair of Solomon, with no other P. Master present.

It is by foisting it into an importance it never was entitled to, and giving it a place in Chapters, that the whole difficulty has arisen. I never have permitted a Chapter P. M. to preside in the Lodges, where I have had any influence, and on that point my opinion has never been questioned in a Subordinate Lodge. Where is the law, when enacted, requiring the G. Master to grant a dispensation, or a law requiring three or any number of P. Masters to perform the ceremony of passing the chair, (as it is called in Ireland?) No where except in Chapters. Do their laws operate in Blue Masonry? If not, then why disturb the long established usage? Who, knowingly, will submit to it? No *Freemason*, I trust.

The truth is, my dear Brother, we have gone these many years after strange Gods, erecting our altars to strange Deities, whom our Father's knew not, neither would they worship them.

As a legitimate result our hearts have become darkened, and unless we return, repent, and do our first works, our candle stick will be removed, and gross darkness shall cover our Masonic Brotherhood. Novelty, novelty! Like the Athenians in the Apostolic days, we are seeking new things. Witness the sad spectacle of inventing and conferring degrees on the nobler sex!! Bare deception! Deceive woman! noble, lovely, pure, confiding woman? Our bosom companions! Our

sisters, our own, or our Brother's daughters? Yes, they are invented and peddled out, degrading not only the Ancient and honorable Order, but humiliating by deception the true friends of Masonry. *Woman*, ever generous, ever prompt, to advocate the cause of benevolence and charity, and to aid us in our labors of love. Wound her in the house of her friends! O shame where is thy blush? Catching the gentle, the confiding, with your Juno's & Pallas, &c. &c., under the false pretense that you are imparting Masonic degrees. Female degrees! Deceive them knowingly, wittingly, and with malice prepense!

And yet how many of these wiseacres, could confer even the 1st degree of Masonry? Or the 2d, or the 3d? One in ten? I hazard little in saying that of pure symbolic Ancient York Masonry they know just about nothing. Perhaps, in passing an examination, could not tell where the W. Master of a Lodge hangs his hat; but if any of the committee had taken the degree of Juno or Pallas, or Mason's daughter, or good Samaritan, or Knights of Constantine, or secret Monitor, he could convince them that he *was a Mason* and *no mistake!!*

The pure, soul satisfying truths, and moral beauties of genuine Masonry, clog upon the palate of such. They have no relish for substantial truths, or principles of eternal consequence. And hence they stray away in pursuit of baubles, light and gassy, fit emblems of their own mental structure. Such, too, often try to improve the Rituals of our Order! Not content with the forms of sound words, clear, specific, and unequivocal, as transmitted to us by our devoted Father's, they pile on here and there a vast bombastic array of "tinkling cymbals," violative of system, beauty, and good taste, and those who fall not in with their *new beauties*, are kindly denominated "Old Fogys."

All these, Bro. Moore, are cancerous excrescences on the body of Masonry, and unless healed or cut off, will ere long infuse disease through the whole system.

Pure unadulterated symbolic Masonry, is of itself sufficient to fill the mind, and employ the energies of the most exalted intellect, in or out of the Fraternity, and I can only account for the strange and suicidal policy of seeking for novelties and newly invented degrees for two causes.

First. The permitting E. Apprentices to Pass, without a thorough knowledge of the *whole degree*. The work lecture is not enough, and as taught in some Lodges, amounts to just nothing.

If the standard was thus raised to the *ancient summii*, our Lodges would be filled with well taught and consequently active Masons; for I have as yet seen no exception to the rule, that a bright *Mason* was

not an industrious one; and the more he scans the system, the more lovely and harmonious is the adjustment of all its parts, and more devotedly he becomes attached to it. Again, if this rule were adopted, those who are unfitted by nature, habit, or otherwise, could never advance, and would therefore remain, where they of right should remain, and not as *now* Pass to the Fellow Craft, and then to the Sublime Degree of Master Mason, there to become drones, and entail upon the Lodge a long list of "responsibilities," without ever having aided in its toils or added to its usefulness.

We cannot by any human foresight, it is true, determine whether an applicant will make a good Mason. One rule we can adopt, and we adopted it here, to "accept" no man who is not only negatively good, but is *positively* and *actively* and *energetically* good. If he possess the talents he masters the degree and can advance; if not, let him stand on the first step,—we cannot justly mar the edifice by laying in the wall "rough Ashlers." If they cannot be wrought into shape, they must not be put into the wall. On the other hand, should he possess talents of even a high order, time must elapse sufficient for us to determine his moral character before he can master the degree so as to "pass." If he evince at any time, or under any circumstance, a want of industry, sobriety, or a character for *truth*, never, never let him "pass." Promises of reform in these respects are utterly vain, useless and deceptive. Beware of the reformation ere you grant new favors.

Second. As a general proposition it is true that we estimate the value of what we possess by what it cost us. I think we can justly apply this rule to the cost of obtaining the degrees of Masonry. Although there are some honorable and praiseworthy exceptions, yet as a general rule, clergymen, on whom we have too often conferred the degrees gratis, are the most negligent in their attendance on the meetings of the Lodge; and in the great persecution of '26 to '28, were less firm than their lay brethren in resisting the storm. The time has surely come when Masonry should redeem the vows made to aid the widow and the orphan, and to help the "*worthy in distress*." Can this be done while our fees remain at fifteen to twenty dollars? Hall rent, fuel, light and Grand Lodge dues absorb nearly or quite all the fees, and when the hapless widow needs our aid our treasury is empty, and brethren give little because they are not prepared to give much.

But if our fees were increased to not less than thirty dollars, or even to fifty, then we should have a fund, a common stock ample to meet the wants of the widow and the orphan; and as Masonry is now *a little too popular*, we should get rid of a good many fifteen dollar Masons, and

nstead get those who esteem it a favor to get the *honor*, and if *need be* *benefits* for fifty dollars, and which they would not part with for scores of fifty dollars. Strange as it may seem, our old Lodge the other night adopted the Grand Lodge code of By-Laws, without a dissenting voice, and raised the fees from fifteen to twenty-four dollars, not without some few opposing votes, yet there were some in favor of making it thirty dollars, and we hope to get them raised in Grand Lodge, so as to have all the Lodges possess means to do what all are of right bound to do.

But I have run off from a brief note on Past Masters to a desultory letter on other no less important topics. If you can read it and find any thing of worth, use it as your judgment may dictate. It is penned in haste, but with an ardent desire for the good of an institution whose value is above that of rubies. Sincerely and devotedly yours, in

March 26, 1856.

TRUTH.

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DR. KANE.

A SKETCH, BY DR. WILLIAM ELDER.



HE man whose name heads this article is one of the most remarkable men of the age. An eminent surgeon, a traveler, a hero, and a navigator who has penetrated farther into the Arctic regions than any one ever did, he is yet but a young man. He is also a Mason, "true and trusty," and his Arctic voyages were made to rescue, if possible, a distinguished Brother of the Craft, Sir John Franklin. We subjoin, from Graham's Magazine, a brief but thrilling sketch of his life, believing it will be highly acceptable to our readers.

[ED. REVIEW.]

When a man's life is heroic, and his name has passed into history, the world wants to know him personally, intimately. The "grave and reverend chronicler," passing over his beginnings, presents him abruptly in his full-grown greatness; men render the admiration earned, but the sympathetic emulation awakened is concerned to know how he grew into his maturity of excellence. This curiosity is not an idleness of the fancy, but a personal interest of the facts that springs out of those aspirations which put every man upon the fulfillment of his own destiny. How came this man to excel—what was in him—what happened to develop it? "Some men are born great; some achieve greatness; some have greatness thrust upon them." How came this

man by it? Is it within my reach also? and, by what means? History provokes us with such queries as these: Biography answers them.

Doctor Elisha Kent Kane is not quite thirty-four years old, yet he has done more than circumnavigate the globe; he has visited and traversed India, Africa, Europe, South America, the islands of the Pacific, and twice penetrated the Arctic region to the highest latitude attained by civilized man. He has encountered the extremest perils of sea and land, in every climate of the globe; he has discharged in turn the severest duties of the soldier and the seaman; attached to the United States Navy as a surgeon, he is, nevertheless, engaged at one time in the coast survey of the tropical ocean, and in a month or two, we find him exploring the frigid zone; and all the while that his personal experiences had the character of romantic adventure, he was pushing them in the spirit of scientific and philanthropic enterprise.

As a boy, his instinctive bent impelled him to the indulgence and enjoyment of such adventures as were best fitted to train him for the work before him. His collegiate studies suffered some postponement while his physical qualities pressed for their necessary training and discipline. It was almost in the spirit of truancy that he explored the Blue Mountains of Virginia, as a student of geology, under the guidance of Professor Rodgers, and cultivated, at once, his hardihood of vital energy and those elements of natural science which were to qualify him for his after services in the field of physical geography. But, in due time he returned to the pursuit of literature, and achieved the usual honors, as well as though his college studies had suffered no diversion—his muscles and nerves were educated, and his brain lost nothing by the indirectness of its development, but was rather corroborated for all the uses which it has served since. He graduated at the University of Pennsylvania—first, in its collegiate, and afterwards, in its medical, department. His special relishes in study indicated his natural drift: chemistry and surgery; natural science in its most intimate converse with substance, and the remedial art in its most heroic function. He went out from his *Alma Mater* a good classical scholar, a good chemist, mineralogist, astronomer, and surgeon. But he lacked, or thought he lacked, robustness of frame and soundness of health. He solicited an appointment in the navy, and upon his admission, demanded active service. He was appointed upon the diplomatic staff as surgeon to the first American Embassy to China. This position gave him opportunity to explore the Philippine Islands, which he effected mainly on foot. He was the first man who descended into the crater of Tael; lowered more than a hundred feet by a bamboo rope from the overhanging cliff, and clambering down some seven hundred more through the scoræ, he made a topographical sketch of the interior of this great volcano, collected a bottle of sulphurous acid from the very mouth of the crater; and, although he was drawn up almost senseless, he brought with him his portrait of this hideous cavern, and the specimens which it afforded.

Before he returned from this trip, he had ascended the Himalayas, and triangulated Greece, on foot; he had visited Ceylon, the Upper Nile, and all the mythologic region of Egypt; traversing the route,



and making the acquaintance of the learned Lepsius, who was then prosecuting his archæological researches.

At home again, when the Mexican war broke out, he ask to be removed from the Philadelphia Navy Yard to the field of a more congenial service; but the government sent him to the Coast of Africa. Here he visited the slave factories, from Cape Mount to the river Bonny, and through the infamous Da Souza, got access to the baracoons of Dahomey, and contracted, besides, the Coast Fever, from the effects of which he has never entirely recovered.

From Africa he returned before the close of the Mexican war, and believing that his constitution was broken, and his health rapidly going, he called upon President Polk, and demanded an opportunity for service that might crowd the little remnant of his life with achievements in keeping with his ambition; the President, just then embarrassed by a temporary non-intercourse with General Scott, charged the Doctor with despatches to the General, of great moment and urgency, which must be carried through a region occupied by the enemy. This embassy was marked by an adventure so romantic, and so illustrative of the character of the man, that we are tempted to detail it.

On his way to the Gulf he secured a horse in Kentucky, such as a knight errant would have chosen for the companion and sharer of his adventures. Landed at Vera Cruz, he asked for an escort to convey him to the capital, but the officer in command had no troopers to spare—he must wait, or he must accept, instead, a band of ruffian Mexicans, called the Spy Company, who had taken to the business of treason and trickery for a livelihood. He accepted them, and went forward. Near Puebla his troop encountered a body of Mexicans escorting a number of distinguished officers to Orizaba, among whom were Major General Gaona, Governor of Puebla; his son, Maximilian, and General Torejon, who commanded the brilliant charge of horse at Buena Vista. The surprise was mutual, but the Spy Company had the advantage of the ground. At the first instant of the discovery, and before the rascals fully comprehended their involvement, the Doctor shouted in Spanish, “Bravo! the capital adventure, Colonel, form your line for the charge!” And down they went upon the enemy; Kane and his gallant Kentucky charger ahead. Understanding the principle that sends a tallow-candle through a plank, and that the momentum of a body is its weight multiplied by its velocity, he dashed through the opposing force, and turning to engage after breaking their line, he found himself fairly surrounded, and two of the enemy giving him their special attention. One of these was disposed of in an instant by rearing his horse, who, with a blow of his fore foot, floored his man; and wheeling suddenly, the Doctor gave the other a sword wound, which opened the external iliac artery, and put him *hors de combat*. This subject of the Doctor’s military surgery was the young Maximilian. The brief melee terminated with a cry from the Mexicans, “We surrender,” Two of the officers made a dash for an escape, the Doctor pursued them, but soon gave up the chase. When he returned, he found his ruffians preparing to massacre the prisoners. As he galloped past the young officer whom he had wounded, he heard

him cry, "Senor, save my father." A group of the guerrilla guards were dashing upon the Mexicans, huddled together, with their lances in rest. He threw himself before them—one of them transfixing his horse, another gave him a severe wound in the groin. He killed the first-lieutenant, wounded the second-lieutenant, and blew a part of the colonel's beard off with the last charge of his six-shooter; then grappling with him, and using his fists, he brought the party to terms. The lives of the prisoners were saved, and the Doctor received their swords. As soon as General Gaona could reach his son, who lay at a little distance from the scene of the last struggle, the Doctor found him sitting by him, receiving his last adieus. Shifting the soldier and resuming the surgeon, he secured the artery, and put the wounded man in condition to travel. The ambulance got up for the occasion, contained at once the wounded Maximilian, the wounded second-lieutenant, and the man that had prepared them for slow traveling, himself on his litter, from the lance wound received in defence of his prisoners! When they reach Puebla, the Doctor's wound proved the worst in the party. He was taken to the government house, but the old General, in gratitude for his generous services, had him conveyed to his own house. General Childs, American commander at Puebla, hearing of the generosity of his prisoner, discharged him without making any terms, and the old General became the principle nurse of his captor and benefactor, dividing his attentions between him and his son, who lay wounded in an adjoining room. This illness of our hero was long and doubtful, and he was reported dead to his friends at home.

When he recovered and returned, he was employed in the Coast Survey. While engaged in this service the government by its correspondence with Lady Franklin became committed for an attempt at the rescue of Sir John and his ill-starred companions in Arctic discovery. Nothing could be better addressed to the Doctor's governing sentiments than this adventure. The enterprise of Sir John ran exactly in the current of one of his own enthusiasms—the service of natural science combined with heroic personal effort; and, added to this, that sort of patriotism which charges itself with its own full share in the execution of national engagements of honor; and besides this cordial assumption of his country's debts and duties, there was no little force in the appeal of a nobly brave spirited woman to the chivalry of the American navy.

He was "bathing in the tepid waters of the Gulf of Mexico, on the 12th of May, 1850," when he received his telegraphic order to proceed forthwith to New York, for duty upon the Arctic expedition. In nine days from that date he was beyond the limits of the United States on his dismal voyage to the North Pole. Of this first American expedition, as is well known to the public, he was the surgeon, the naturalist, and the historian. It returned disappointed of its main object, after a winter in the regions of eternal ice and a fifteen months' absence.

Scarcely allowing himself a day to recover from the hardships of this cruise, he set on foot the second attempt, from which he has returned, after verifying by actual observation the long questioned existence of an open sea beyond the latitude of 82°, and beyond the

temperature, also, of 100° below the freezing point. His "Personal Narrative," published early in 1853, recounts the adventures of the first voyage, and discovers his diversified qualifications for such an enterprise.

The last voyage occupied two winters in the highest latitudes, and two years and a half of unintermitted labor, with the risks and responsibilities attendant. He is now preparing the history for publication. But that part of it which best reports his own personal agency, and would most justly present the man to the reader, will, of course, be suppressed. We would gladly supply it, but as yet this is impossible to us. His journal is private property, the extracts which we may expect will be only too shy of egotism, and his companions have not spoken yet, as some day they will speak, of his conduct throughout the terrible struggles which together they endured.

To form anything like an adequate estimate of this last achievement, it is to be recollected that his whole company amounted to but twenty men, and that of this corps or crew he was the commander, in naval phrase; and when we are apprised that his portfolio of scenery, sketched on the spot in pencil, and in water colors kept fluid over a spirit lamp, amounts to over three hundred sketches, we have a hint of the extent and variety of the offices he filled on this voyage. He was in fact the surgeon, sailing-master, astronomer, and naturalist, as well as captain and leader of the expedition.

This man of all work, and desperate, daring and successful doing, is in height about five feet seven inches; in weight, say one hundred and thirty pounds or so, if health and rest would but give him leave to fill up his natural measure. His complexion is fair, his hair brown, and his eyes dark-gray, with a hawk look. He is a hunter by every gift and grace and instinct that makes up the character; an excellent shot, and a brilliant horseman. He has escaped with whole bones from all his adventures, but he has several wounds which are troublesome; and, with such general health as his, most men would call themselves invalids, and live on furlough from all the active duties of life; yet he has won the distinction of being the first civilized man to stand in latitude 82 deg. 30 min. and gaze upon the open Polar Sea—to reach the northernmost point of land on the globe—to report the lowest temperature ever endured—the heaviest sledge journeys ever performed—and the wildest life that civilized man has successfully undergone; and to return after all to tell the story of his adventures.

The secret spring of all this energy is in his religious enthusiasm—discovered alike in the generous spirit of his adventures in pursuit of science; in his enthusiastic fidelity to duty, and in his heroic maintenance of the point of honor in all his intercourse with men.

In his deportment there is that mixture of shyness and frankness, simplicity and fastidiousness, sandwiched rather than blended, which marks the man of genius, and the monk of industry. He seems confident *in* himself, but not *of* himself. His manner is remarkable for celerity of movement, alert attentiveness, quickness of comprehension, rapidity of utterance and sententious compactness of diction, which arise from a habitual watchfulness against the betrayal of his own en-

thusiasms. He seems to fear that he is boring you, and is always discovering his unwillingness "to sit" for your admiration. If you question him about the handsome official acknowledgments of his services by the British and American governments, or in any way endeavor to turn him upon his own gallant achievements, he hurries you away from the subject to some point of scientific interest which he presumes will more concern and engage yourself; or he says or does something that makes you think he is occupied with his own inferiority in some matter which your conversation presents to him. One is obliged to struggle with him to maintain the tone of respect which his character and achievements deserve; and when the interview is over, a feeling of disappointment remains for the failure in your efforts to ransack the man as you wished, and to render the tribute which you owed him.

We wish we could be sure that he will not, in his forthcoming work, give us the drama without its hero; or we wish the expedition and its hero had a chronicler as worthy as he would be were he not the principal character in the story.

Dr. Kane's Narrative of the Expedition, now preparing, and in process of publication by Messrs. Childs & Peterson, of Philadelphia, will embrace the important discoveries made in the frozen regions far beyond the reach of all the predecessors of the American exploring party, and their perilous adventures, crowded with romantic incidents, which, in the language of the Secretary of the Navy, "not only excite our wonder, but borrow a novel grandeur from the truly benevolent considerations which animated and nerved him to his task."

NOTE.—We are informed that Bro. Kane's great work will be issued by Messrs. Applegate & Co., of this city, the western publishers, about the first of July. It will be a most deeply interesting work, and will have a large sale, for *every* body will wish to read it.

ED. REVIEW.

#### PHYSICAL PRE-REQUISITES.



HE question as to what physical pre-requisites are required in candidates for the mysteries of Masonry, has been often asked, and as often answered; but the answers, we regret to say, are not always in strict harmony with the law which governs such matters. It has sometimes seemed to us a little strange that questions like this, so easy of solution by simply referring to the law itself, should be constantly agitated. Masons can all read, and the record is within their reach; why not examine it—and as it is plain, positive, and unequivocal—*abide by it*?

We have frequently referred to, and quoted, the general law, in past volumes of the Review ; but as many read it now who did not then, we will probably be doing the Craft a service by quoting it again. It is found in No. 4 of the "Charges of a Freemason," as revised by Anderson and re-affirmed and adopted by the Grand Lodge of England, in 1722 ; and may be seen, with our comments thereon, in our work called "*The Ancient Charges*," recently published at this office. See page 147. By that law the candidate must be "a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his master's lord," &c. It would seem to us that this language is so clear and explicit, that none need go astray or be misled ; and surely no Master of a Lodge should allow the law to be violated.

Yet the law is often overlooked or entirely disregarded. A Lodge, in our own state, initiated a man who had *no right arm* ! another, one who had been *entirely blind* for many years ! The *men* were unexceptionable, morally and intellectually, but the law governing their physical requisites was either unknown or disregarded. We do not mention these cases now by way of complaint—it is not our business—but simply as examples of a violation of law. Others might be cited in other states ; one in Mississippi, where a blind man was initiated, and many in different states, where persons more or less maimed or defective in their physical organization, were admitted. It has become quite common—quite *too* common ; and we beg our brethren, especially the Masters of Lodges, to examine the law, and then refer to their duties.

We have thought it might be well to refer to a peculiarity concerning the law as it is recognized in Ohio. Some years since, a committee was appointed to revise the Constitution and By-Laws of our Grand Lodge, which duty they performed in a very able manner. If they had ended their labors just there, it would have been well ; but they saw fit to append to the Constitution of the Grand Lodge, the old Charges and Regulations, not of Anderson, but of Dermot. These latter were the product of scismatic Masons, in England, about the middle of the last century, and are materially different from the Charges reported by Anderson and adopted by the Grand Lodge of England. Our committee, having revised our own Constitution, prefixed to it these old Charges of a spurious body, and then provided for their adoption, by the following in Art. 16th : "The Book of Constitutions, hereto attached, this Grand Lodge does recognize and adopt as the fundamental Laws, Rules and Regulations, for the government

of Masons; and declares that it should be frequently read and perused by Masters and other Craftsmen, as well within the Subordinate Lodges as thereout, to the end that none may be ignorant of the excellent principles and precepts it inculcates."

Having thus superseded the old and *genuine* "Charges of a Freemason," by adopting this spurious code, now let us see what is *its* provision in relation to physical requisites. Section 4 says: "Every person desiring admission, must also be upright in body, not deformed or dismembered, at the time of making; but of hale and entire limbs, as a *man* ought to be." It will be seen at once, that this provision is more particular, strict, and positive, than that contained in Anderson. In the latter there is, at least, a *seeming* qualification, "that may render him incapable of learning the Art;" but the former is unqualified and positive in its demands.

Under the *old* and *genuine* code, we suppose the absence of a little finger, or the loss of an ear or eye, would not render the candidate "incapable of learning the art:" but under the law, as recognized by our Grand Lodge, there is no qualification appended, and the law exists in its utmost strictness. There is no room for explanation or qualification. There is the law—strict, positive, and unequivocal; requiring that candidates shall be "not deformed or dismembered—but of hale and entire limbs." None can misunderstand this: none can evade it; none can explain it away. It demands absolute soundness and completeness—nothing less.

We deeply regret to admit that this provision is frequently neglected or violated by the Craft, whose duty it is to preserve it intact. Every rule, principle and provision of it should be—*must* be—regarded as absolute in its claims to obedience. We confess we do not like the Code. We would gladly vote to dismiss it and fall back on the original and genuine "Charges," and hope yet to see this done. But this Code has been sheltered under the wings of our Grand Lodge Constitution; it is made the fundamental law, and we cannot evade it while it is in force.

We make these remarks in regard to matters connected with our own Grand Lodge, because the question frequently arises in this State, and has been several times propounded to us. We have thought it would be better to set the whole case out in full, so that all may see it in its true aspect and understand its precise claims. But let it be remembered, that the law in Ohio requires that candidates should not be "*deformed or dismembered, but of hale and entire limbs;*" and this, too, without any qualification.—ED. REVIEW.

## LET THERE BE LIGHT.

BY ERNESTINE.

"Let there be light!" Lo, through the orient sky,  
 The first created morning softly broke;  
 While in the midnight darkness, far on high,  
 A golden flood of radiance awoke.  
 "Let there be light!" And forth from chaos sprang,  
 A world of harmony—an Eden land—  
 Heaven stood amazed, while myriad voices sang,  
 The wond'rous power of His creative hand.

"Let there be light!" The "Temple's" inner shrine  
 Gleams with a radiance Earth cannot bestow;  
 The Architect, with Master-hand divine,  
 Has caused it with celestial fires to glow.  
 Brothers, that light must be thy beacon star,  
 Let not thy glance a moment from it stray;  
 And bringing here thine offerings from afar,  
 Its rays shall cheer thee on thy toilsome way.

"Let there be light!" And o'er the mourning soul,  
 Opprest and weary with its load of sin,  
 Rays of Omniscient love and mercy fall,  
 Illumining the darkened heart within.  
 Omnipotence but wills it—at His word,  
 The wild, chaotic shadows flee away;  
 Where sorrow reigned, joy's gladsome song is heard;  
 And from the tomb of night, springs glorious day.

*Cedar Cottage, Ind., April, 1856.*

## LETTER FROM CANADA.

**B**RO. MOORE:—I exceedingly regret that you have not been furnished with the whole facts and merits of the case. Had you been so furnished, it would have then appeared that the action of the Canadian Masons in forming an independent Grand Lodge could not be termed "precipitate" or hasty by those who do not understand the case. On the contrary, the efforts of the Provincial Grand Lodge here (which body is a sort of nondescript, being little better than a Masonic post-office, for the receiving and transmitting to England of all applications for Charters and Lodge Returns,) had been directed for years to obtain a much needed improvement in the management of Masonic affairs in this country, and it was *only* after

three or four years fruitless attempts to get even an answer of any kind to the petitions and communications, that the Lodges in the Province decided on a step which had received the approval of our highest Provincial authorities, including a large number of P. G. officers. Nor can it be said that this step was taken without the greatest consideration and calm deliberation. The question was not so much one of law as of sentiment; it was not whether a "right" existed to form a Grand Lodge, inasmuch as that "right" could not be disputed, as the histories of existing Grand Lodges in Europe, and particularly those in the United States, fully testify. These histories, as well as the constitutions of Masonry, amply prove that on the point of right, the course pursued in forming the Grand Lodge of Canada was not only a correct one, but was a transcript of the examples which these records exhibit. The question, I think, was, as I have remarked, more the offspring of sentiment than otherwise, and in reply it was argued that "there would be no severance of association with our parent Grand Lodges, for we shall studiously cultivate the most friendly and fraternal correspondence with them, and still look up to them in every case of emergency for advice and counsel; and that above all, that the formation of an independent Grand Lodge would be the means of infusing life and vigor into our beloved institution, and that neglect should no longer be its portion, we would take the management of our own affairs into our own hands—not that we love England less, but that we love Masonry more.

Would you believe it, Bro. Moore, the Provincial Grand Master (who is appointed by the G. L. of England, and in whose selection we have no voice,) scarcely ever attends the meetings of his Lodge? "Scarcely ever," did I say? I will affirm that since he received his warrant, some eleven years ago, he has not been more than half a dozen times within the walls of a Lodge; and further, that he knows so little of Masonry that *he could not work his way in!* These are facts. The craft in Canada have in truth suffered long and meekly, and the course at present pursued by the new Grand Lodge, is one which will gain for it the warm approbation and earnest admiration of every well-informed Brother, tempered as it undoubtedly is, with dignity and forbearance, with brotherly love and Masonic patriotism. I am happy in being able to inform you that these feelings are being elicited every day towards "the youngest sister," from those whose opinions are valuable; and every mail adds to the accumulation of evidence that her position is acknowledged, her conduct approved, and her offer of friendship reciprocated.



I wish sincerely that you had been present at our meetings, you would have been more than pleased with the great unanimity which marked every speech and every sentiment. With such Masons and such principles, success in their undertakings is certain.

I need scarcely tell you that the Deputy, or Provincial Grand Lodge, as it is called, neither issues warrants nor certificates of membership; these come—when they do come—across the wide Atlantic, after a lapse of all imaginable intervals of time, varying from three months to three years. In fact I cannot imagine of what use it is, or what purpose it serves, unless to reduce the funds of subordinate Lodges by exacting extra fees, and to gratify the vanity of men who are satisfied with the shadow when they are deemed unfit to enjoy the substance.

Before I close this hastily written letter, I will try to procure a copy of an extract from the London Freemason's Magazine, a periodical, of whose standing and influence I need not inform you, which, if you thought fit, you might publish. I may here add, that an officer of the Grand Lodge of England, in speaking some two years ago on this subject to a Canadian Brother, expressed himself to this effect: "We (i. e. the Grand Lodge) cannot make our equal: you declare, and we acknowledge. We cannot prevent your becoming independent. We shall be sorry to lose your fees! but we cannot help it. You have the right to do as you please in the matter, and no one can find fault with you." Ever yours, BARTON.

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#### WARDENS AND MASTERS.

At Home, March 11, 1856.

**B**RO. MOORE:—In the second section of Rules and Regulations for the government of Subordinate Lodges of Ohio, it is recorded: "No Brother shall be eligible to the Mastership, unless he has been elected and served in the station of Warden in some regular Lodge. Now I want you to answer, in the review, this question: Is a member of a Royal Arch Chapter eligible to the Mastership in a Blue Lodge, when he has never been elected Warden in a Lodge of Master Masons?"

Yours, fraternally,

WM. H. CUMMINS.

The question above propounded has obtained an importance by being involved in the question of Past Master. Of late years, it has been a matter of much doubt as to what was intended by "Past Master," as used in the 12th Article of the Constitution of the Grand Lodge of Ohio. It there says that "No dispensation shall be granted for constituting a new Lodge except upon the petition of eight Master Ma-

sons, one of whom must be a Past Master," &c. A brother, who has taken the Chapter Degrees is, of course, a Past Master, for that is one of the constitutional degrees conferred in course in a Chapter. A brother is also a Past Master who has been regularly elected and installed as the W. Master of a Blue Lodge. The question arises—is "Past Master the same in both cases? and does it include the same honors, rights and privileges? That the degrees, as conferred, are the same in both cases, none will deny.

It cannot be doubted that a Chapter Past Master is, by virtue of having that degree, eligible to the mastership of a Symbolic Lodge, or is such a Past Master as is intended in the above named article, then the question of Bro. Cummins is answered at once. But this is doubted by many—perhaps by most eminent and intelligent Masons.

An effort was made at the last session of our Grand Lodge, to have the question put at rest, by inducing that body to give a construction to its own language; but after two reports on it, many regard it as yet in doubt. We give the resolution, as it was reported by the committee and adopted by the Grand Lodge: "*Resolved*, As the sense of this Grand Lodge, That the term 'Past Master,' as used in Article 12 of the Constitution, properly applies to all who have received that degree in a legal manner—whether conferred under authority of a Royal Arch Chapter, or by a convocation of Past Masters."

This resolution was adopted by a vote of 119 to 84, showing a very strong minority. There was another report made by the same committee, in which the same question was involved, but in which its decision was studiously evaded. As the recorded opinion of the Grand Lodge *now* stands, it would appear that either kind of Past Masters will meet the demands of the 12th Article; but we very seriously doubt whether such a vote could be again obtained if the question were fully considered by the Grand Lodge. As it is, however, it will probably need another report and resolution to explain the one referred to; and until then, Bro. Cummins' question must remain unanswered. If a Chapter Past Master is, therefore, eligible to the Mastership of a Blue Lodge, then the question will come again—Must he still have been a Warden? This will also have to be settled. When the question is settled, however, it will most likely be agreeably to the old law—a Past Master can only be such by service; and he must have passed the Wardens' chair to reach that of the Master.—ED. REVIEW.

**P. G. MASTER HENRY BRUSH.**

[We copy the following from the proceedings of the Grand Lodge of Ohio, at its last session. The Report was written by ourself, as Chairman of the Committee, and we have thought it might gratify the Brethren generally, to see a notice of one of the early Craftsmen of the West. ED. REVIEW.]

The Hon. HENRY BRUSH, Past Grand Master of the Grand Lodge of Ohio, was born in Amenia, Dutchess county, New York, on the 12th day of February, 1777, and died at his residence, near London, Madison county, Ohio, on the 19th day of January, 1855, aged nearly seventy-eight years.

Of one who bore so prominent a part in the early days of Masonry in Ohio, it is proper that this Grand Lodge should make an appropriate record; that his labors in behalf of the Order, as well as his virtues, may be had in perpetual memory.

Bro. Brush was the youngest of five sons of Lemuel and Mary Brush. His mother died while he was an infant. His father married a second time, and by this marriage there were born to him four sons and six daughters. HENRY, the subject of this notice, was educated in the town of Poughkeepsie, New York, where he subsequently studied law in the office of Gov. Clinton, and was admitted to practice in the Supreme Court of that State, on the 11th of August, 1803, by the Hon. Morgan Lewis, Chief Justice, and Grand Master of the Grand Lodge of New York. Immediately after his admission to the bar, he determined to make his future residence in the West. Ohio had but one year previously been admitted into the Union as a State, and the tide of emigration was rapidly flowing in, and filling up her new and fertile lands.

Young Brush, who, in the law office of Gov. Clinton, had been associated with such men as Van Buren, Livingston, Spencer, &c., determined to make a permanent residence in Ohio; and as an evidence of his standing and legal qualifications, he brought with him certificates signed by Gilbert Livingston, Theron Reed, Jas. Talmadge, Jr., Ambrose Spencer, M. B. Talmadge, Richard I. Treat, Smith Thompson, Robert Williams, G. B. Vanness, and Theo. Bailey. With his legal knowledge, an unblemished character, and untiring industry, as his capital with which to begin life, he came to make his home, and honorably win what he could of fame and fortune, in our then infant State, in the Fall of 1803.

He first settled at Zanesville, and was admitted to practice in the Supreme Court of Ohio, on the 28th of November, 1805, his certificate being signed by Return J. Meigs and William Sprigg, as the Judges of that court. On the 10th of the following February, he was admitted to practice in the District Court of the United States for the District of Ohio. He remained but a short time in Zanesville, when he removed to Chillicothe, where he made a permanent location, and commenced the practice of law. He soon acquired a prominent position at the bar, and secured a large and lucrative practice. It was the custom at that day for lawyers to travel a great distance to attend courts. These journeys were usually performed on horseback, through forests and swamps, over miserable roads, and to a great distance.

The circuit of the courts, as then arranged, embraced Cincinnati and Marietta, on the Ohio; Vincennes, on the Wabash; and Detroit, in Michigan. In company with such men as the late Judge Burnet, Gen. Cass, and others, Bro. Brush traveled this extensive circuit, and endured all the toils of pioneer life; but with them, also, he won a name that will be remembered and cherished for generations to come.

Bro. Brush was made a Mason in Scioto Lodge, No. 2, at Chillicothe, then working under a Charter from the Grand Lodge of Massachusetts. We have examined the records of said Lodge, and find, under date of December 21, 1807, at a called meeting, the petition of Henry Brush was presented, and referred to Bros. Creighton, Beecher, and Puthoff, as a committee, with instructions to report immediately. A report was made, a ballot was taken, the applicant accepted and initiated, all on the same evening, and Bro. Brush "returned thanks to the Lodge for the honor conferred on him." This was rapid work, but it was at an early day and in a new country; in addition to this, the members were preparing to hold a festival on St. John's day, and the applicant was desirous of joining in it. Bro. Brush was passed and raised on the 16th of January, 1808. On the 7th of December, in the same year, he was elected to the office of S. Warden, and on the 6th of December, in the following year, he was elected W. Master of the Lodge, which office he afterward filled for several years.

At the session of the Grand Lodge of Ohio, in January, 1809, Bro. Brush was one of the delegates from Scioto Lodge, and is there designated as a Past Master. He afterward obtained the Chapter Degrees, but where or when, we have not been able to ascertain. At the above named session of the Grand Lodge, the question was raised as to the legality of its organization, which was referred to a committee consisting of Lewis Cass, Henry Brush, and C. A. Stewart. The report of that committee was a lucid and able one, and clearly and fully sustained the legal organization, which was never mooted afterwards. Bro. Brush was also on the committee which reported the first code of laws for the government of the Grand Lodge.

At this session he was elected Grand Secretary, and re-elected up to 1812, when he was elected Grand S. Warden.

In 1813, he was elected to the office of Grand Master, and re-elected up to 1818. From all that we can gather from the proceedings, he made an efficient presiding officer, and discharged the duties pertaining to his high office with entire satisfaction to the Craft. He subsequently received the Council Degrees from Bro. John Barker. and was the first T. I. G. M. of the Council of R. and S. Masters, established in Chillicothe soon afterward. We can not learn that he ever received the degrees of Christain Knighthood, as Encampments were in the days of his activity "few and far between."

About the year 1823, he was elected to Congress, and served two years. He was also appointed one of the Supreme Judges of the State, by Gov. Trimble, and served with acceptability. But he preferred a practice at the Bar, and retired from official honors and trusts to the practice of his profession.

We can not do justice to the memory of our Past Grand Master

without referring to his military career, for he was as devoted and fearless as a patriot, as he was true and faithful as a Mason.

In the summer of 1812, Gen. Hull was in possession of Detroit, but in great need of supplies for his army. On the 11th of July, he wrote to Gov. Meigs, detailing his situation, and earnestly calling for immediate supplies, and an additional force to keep open his communication with the settlements in Ohio. There was at this juncture in Urbana a brigade of pack horses, with flour, and a drove of beef cattle, in charge of Col. Piatt, ready to be forwarded to the starving troops, but without an escort to protect it; and the Indians in British pay were ranging over the Northwest to intercept these very supplies. On the receipt of this intelligence, the Governor convened a public meeting of the citizens of Chillicothe, and communicating the information, called for volunteers. In *one hour* a company of ninety-five men was organized, with Henry Brush as captain, and their services tendered to and accepted by the Governor. In *twenty-four hours* more, by the untiring efforts of Bro. Brush and others, they were equipped and on their march. At Urbana, they took in charge the pack horses and beef cattle, and pushed on toward Detroit. They were joined on the Maumee by another company from Sandusky, under Captain Roland. A battalion was then formed, Bro. Brush acting as Major, and the march resumed.

On the 9th of August they reached the river Raisin, where they halted and threw up some defenses. The English General, Brock, had posted a strong force at Brownstown, on the road from the Raisin to Detroit, for the purpose of intercepting Major Brush's command. To proceed, therefore, with his small force, was impossible, and he soon received orders from Gen. Hull to remain where he was until a communication could be opened with him. Hull sent two successive detachments from Detroit to accomplish this object. The first, under Major Vanhorne was defeated; the second, under Col. Miller, of the United States army, succeeded in routing the enemy, but his own force was so much crippled that he was compelled to return to Detroit without reaching Major Brush's command.

On the 16th of August, while Brush and his men were in this perilous condition, and hourly expecting an attack from an overwhelming force of the enemy, Brock marched upon Detroit, and Hull ingloriously surrendered. By a supplemental article in the treaty of capitulation, Hull included the command of Major Brush among the forces surrendered to the British. Captain Elliott, an English officer was immediately sent with a flag of truce, to inform Major Brush of the terms of capitulation, and with orders from Gen. Brock, requiring Brush to march his battalion to Fort Malden as prisoners of war. Brush, believing it impossible that Hull should act in so disgraceful a manner, at once suspected Elliott to be a spy, and arrested and placed him in close confinement. On the same day, however, he received from another and reliable source, authentic information of the cowardly surrender by Hull. A council of war was immediately convened by Major Brush, at which it was unanimously resolved, "that the battalion should disregard the treaty, and make their way back to Ohio.

Accordingly, about ten o'clock that night, Captain Elliott was liberated, to go *whither he pleased*, and the detachment immediately started on a forced march to the settlements. They were hotly pursued the next day by Tecumseh, with a force of three hundred mounted Indians, and the march became a *race for life*. By extraordinary efforts, the battalion reached and crossed the Maumee in safety, and the blood thirsty Indians gave up the pursuit. The company reached their homes in Chillicothe on the 23d of August, without losing a man.

Although Major Brush refused to acknowledge the capitulation, and gallantly escaped with his small but heroic band from the enemy, yet the government saw proper to recognize the legality of the surrender, and considered the men as prisoners of war. In a few months they were regularly "exchanged," and received credit for a full tour of duty.

During the campaign of Gen. Harrison, in 1813, Bro. Brush served as his aid-de-camp, with the rank of colonel. This, we believe, closed his military career.

After Bro. Brush retired from the office of Grand Master, he continued to feel a deep interest for the prosperity of the Order, but labored rather in the ranks than as a leader. He was faithful to the end.

In the year 1830, he united with the Episcopal Church, and remained a worthy and consistent member until his death. In the spring of 1844, he ceased his practice at the Bar, and retired to his farm in Madison county, where he died on the nineteenth of January, 1855.

Bro. Brush never married, but a maiden sister had kept house for him for a quarter of a century, and whom he made sole heir to a fine estate. He was near six feet in height, of slender form, but erect, and of commanding presence. He was buried on his own farm with the honors of Masonry, Chandler Lodge, No. 138, officiating on the solemn occasion.

Thus lived respected, and died regretted, one of the brave and noble-hearted pioneers of the West, and one of the early workmen who laid broad and deep the foundations of our Mystic Temple in Ohio. Peace to his ashes,

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#### PEORIA, ILL.

This is one of the most beautiful and prosperous cities of the Prairie State, and bids fair to be among the most populous and wealthy. Its outlet by Railroad, East and West, will soon be completed, which will add new life to its business. Masonry flourishes here, there being two excellent Lodges and one Chapter,—we add the *official* list of the latter. S. T. Stewart, H. P.; I. L. Fash, K.; P. C. Beding, S.; S. Liebenstein, C. H.; W. M. Dodge, P, S.; Jno. Warner, R. A. C.; I. Ramseo, I. W. Parish and R. Bowman, M. of V.; R. Rouse, Tr.; L. Keyon, Secy.

## FAMILY CIRCLE.

**THE CRAFT IN DAYTON, OHIO.**—A new Lodge has recently been organized in Dayton, making three now at work in that beautiful city. We had the pleasure of visiting one of them recently, St. Johns' No. 13, the mother Lodge there, and witnessed the conferring of the 3d degree. Bro. Lyman is Master, comparatively a young man, but we must do him the justice to say that we were delightfully disappointed at the manner in which he performed his part of the ceremonies. We have seen many officiate in the Orient, but must say that we never saw the duties of the chair discharged more appropriately and impressively than by Bro. Lyman on that occasion. This is no flattery, but an honest and candid expression of opinion. We wish there were more such officers as the W. M. of St. John's Lodge, No. 13.

Speaking of Dayton, we intended to have made a note of the annual festival of Reed Encampment on the first of January last. The Sir Knights of Dayton, as our readers are aware, have an annual banquet on the the first of January, to which are invited all their members "wheresoever dispersed." We went up in company with Bro. Hanselman, the Grand Master of the Grand Encampment. Near eighty members were present from different points, and all enjoyed a most delightful season of social enjoyment. These annual re-unions are well calculated to unite and strengthen the bonds of Fraternity, and perpetuate our social union in its strength and influence.

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**KNIGHTSTOWN, INDIANA.**—A new Chapter was organized in this place on the 4th of February last. S. McCain, H. P.; J. M. Whitesell, K.; A. H. Macy, S. Over twenty have already been exalted, of such as will adorn the inner Courts of the Temple, and we may add that such, and such only, will be received. The true spirit of Masonry seems to be prevalent among the Craft in that town and vicinity, and the only emulation existing is—Who can best work and best agree. So may it long continue.

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**ROYAL AND SELECT MASTERS.**—A Grand Council has been organized in Indiana, and several Dispensations for new Councils have already been granted. One was organized recently at Rising Sun, at which we had the pleasure of being present. It goes to work under flattering auspices, and will doubtless flourish. The Craft in that town are intelligent and faithful, and will take pleasure in fostering those beautiful and instructive degrees.

**STATISTICAL.**—Our old friend Gen. Geo. C. Gebhart of Circleville, Ohio, called on us a few days since on his way to Iowa. Bro. Gebhart has been a member of Pickaway Lodge, No. 23, for a quarter of a century, and for nineteen years an officer of it. He informs us that he recently examined the records and made out a statistical exhibit of the work of the Lodge. It was organized in 1813, and the first man initiated is now a member of it. It has initiated up to the present time, (for it has never suspended labor since it received a Dispensation), two hundred and one persons, and rejected some fifty more. But few Lodges can make such an exhibit.

Bro. Gebhart has now removed to Iowa, and thereby Ohio has lost a faithful, experienced, and valuable member of the Craft; but Iowa has also gained one. We commend Bro. G. to the Fraternal courtesies of the Craft, on the other side of the Father of Waters.

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**CANADA.**—We invite attention to a "Letter from Canada," in our present number. It was written by one of the most intelligent Masons in the province, and one whose statements can be relied on implicitly. It reveals a state of facts that only make us wonder an independent Grand Lodge had not been organized sooner. If there were even a doubt as to their "right" in the matter, such entire neglect on the part of the Mother Grand Lodge, would have justified the Canada Brethren in organizing long since. We sincerely hope the Grand Lodges of the United States will at once extend to this youngest in the family, the right hand of fellowship without delay or hesitation.

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**HIRAM CHAPTER, HAMILTON, C. W.**—The members of Hiram Chapter, lately presented their Past High Priest, Comp. Thomas Duggan, with a splendid testimonial, in token of their high appreciation of him as a man, and of his long and faithful services as an officer in their Chapter. It consisted of an elaborately chased silver claret jug, bearing the following inscription: "Presented by the Royal Arch Masons of the Hiram Chapter, Hamilton, C. W., to Comp. Thomas Duggan, as a token of their appreciation of the valuable services which he has rendered to the Chapter during the many years of his officiating as Most Excellent High Priest, and as a memento of their Fraternal regard and esteem."

A supper was provided, at which Comp. Magill presided; toasts were drank, good songs and fine speeches were abundant, and the company enjoyed a good time generally.



**AN EXAMPLE.**—Reserve Lodge, No. 179, at Sharpville Indiana, is a young Lodge and but 18 members ; each one of whom takes the Review. We know of no other Lodge that can equal this. Their desire for information, and their liberality in supplying themselves with Masonic reading is worthy of commendation, and should be an example to older and wealthier Lodges. Reserve Lodge *must* prosper.

**KILLED OFF.**—We have in our possession the proceedings of a Quarterly Conference of the M. E. Church, in Lorain county, Ohio, denouncing Masonry, and protesting against receiving a Minister who was a Mason. A correspondent writes : “ But seven years have elapsed since this action, but it would be hard work, and, *I guess*, a long work, to get up an anti-masonic excitement here now. All the people want is further light on the subject, and your “ **OUTLINES OF THE TEMPLE,** ” furnish that, and wherever it is read all traces of anti-masonry is dispelled.”

It is a universal law that *light* always dispels darkness.

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#### EDITOR'S DEPARTMENT.

**ABOVE THE LAW.**—A young lady belonging to the Roman Church in Detroit, was recently married, a Justice of the Peace officiating, as authorized by the laws of that state. Her Priest afterwards told her that she was living in concubinage, as none but a Roman Priest could legally solemnize marriage. He was prosecuted for the insult, and on the trial of the case, his Bishop testified that by a rule of that Church “ all marriages before Justices or Protestant ministers were void ! ”

We should like incomparably well to know whether the supreme legislative power of the states, or the Roman Catholic Church, has the right to enact the laws relative to marriage. It appears to us as the coolest piece of impudence we have lately heard of for a Priest, who owes his allegiance to the Pope of Rome, ecclesiastically and civilly, to assume to dictate what shall be the law in this country. If we were to go to Spain or Italy and enunciate such treason, we should expect permission to leave the country very soon, or be provided with apartments in the “ holy Inquisition.”

In 1851 the Roman Catholic Archbishop of Ireland, said, in his pastoral letter, that “ all Catholics who join in the society of Freemasonry, are subjected to the penalty of excommunication ; cut off as rotten branches from the Church of God, and *if they die in this deplorable state, doomed to eternal perdition.* ”

Put the above two facts together, and then let us imagine what a *pleasant* predicament we should be in if the Roman Church had control in this country ! And yet such a deadly, secret, sworn eternal foe to freedom and human rights, has the unblushing impudence to tell us the Roman Church is the friend of liberty !!

**AGENCY IN DAYTON, OHIO.**—Bro. W. W. Reilly, at the book store of E. A. & T. T. More, in Dayton, will attend to receiving subscriptions and payments for the Review. It will greatly oblige us if our friends there will call on Bro. Reilly and settle their accounts. They can, at the same time, find a good assortment of books and stationery, and we have no doubt Bro. More will take pleasure in selling at fair prices.

As this arrangement is for the accommodation of our subscribers in Dayton, as well as our own, we hope our friends will avail themselves of it, to settle up their accounts without delay.

**MARBLE WORKING.**—On a recent visit to Dayton, Ohio, Bro. Hamilton, of the firm of Hamilton & La Dow, politely showed us through the extensive marble working establishment of that firm. We examined some of the finest mural monuments we have seen in a long time. Our friends in want of such articles will please call at the above works.

**CINCINNATI, WILMINGTON AND ZANESVILLE RAILROAD.**—This road runs from this city by way of Wilmington, Circleville, and Lancaster to Zanesville, where it connects with the Central Ohio. It is a shorter route to Zanesville and Baltimore than by way of Columbus, and passes through a beautiful country, diversified with highly cultivated farms, thriving cities, and primeval forests. The road is in good order, and those connected with it are competent and attentive.

**COLUMBUS, PA.**—A correspondent writing from this place, says:

The cause of Masonry is, at present, flourishing in this section of the country. We are doing as much work as is profitable, and perhaps more. But I hope and trust that we are preparing many *perfect ashlers* to be profitably adjusted into the building.

You can hardly appreciate the feelings of an old craftsman who, for nearly thirty years, has had to breast the shock of a ferocious opposition, to withstand the frown of bigotry, the scoff and sneers of ignorance, and the malicious shafts of anti-Masonry, on seeing a cause, which has ever lain so near his heart, which has, for a season, been trodden down by superstition, ignorance and political fanaticism, arise in the majesty of its *strength*, display its untarnished banner of *wisdom* and love, and clothing itself with the *beauty* of righteousness, win the admiration and homage of thousands who, through ignorance, had been its bitter enemies! I can now more faithfully anticipate that, for which I have ever indulged the fondest hope, that by the exercise of that *caution*, which every mason should practise, and that untiring *patience and perseverance* in moral and spiritual culture, which should characterize every true craftsman, its triumphant banner will soon wave from *East to West*, and expand *between North and South*, giving protection to the down-trodden, *relief* to the suffering, and consolation to the afflicted; and elevating the moral standard of our whole race, so that at length their work shall approvingly pass the square of the Grand Overseer; and having received their just and lawful wages, they will be welcomed to the "Celestial Lodge above, where the supreme Architect of the universe presides."

Fraternally yours, N. STACY.

**NATIONAL HOTEL.**—This house, at Circleville, Ohio, is kept by Bro. J. Boyd, one of the best landlords in the Scioto Valley. It is not only a first-rate hotel, but the charges are reasonable, and the host a gentleman. Call and try him.

**W. B. VAN HOOK.**—We are requested by Washington Lodge, No. 17, Hamilton, Ohio, to say "that the name of William B. Van Hook was returned to the late Grand Lodge of the State of Ohio, as a suspended member, *by mistake*." Brethren will please note this fact.

**QUESTIONS.**—Bro. G. L. H., of Kentucky, asks the following: "1st. Has a Lodge the right to allow a petition for membership to be withdrawn after it has been referred to a Committee, that Committee having reported, and the report been received by a vote of the Lodge?"

It is not usual to withdraw petitions *after* a report is made; though, if the report was favorable, we can see no special reason against it, when the petition is for *membership*, unless the Grand Lodge has forbidden it.

"2d. If a petition be withdrawn by a vote of the Lodge, after having been reported on, can the Lodge at its next regular communication, entertain a motion to re-consider that vote,—thereby placing the petitioner before the Lodge in the same attitude in which he stood when the report upon his petition was read and received by the Lodge?"

We think not. The petition having been withdrawn at the previous meeting, it is no longer before, nor in possession of, the Lodge, and the petitioner cannot be compelled to return it.

**DISTINGUISHED VISITORS.**—We are frequently honored at our office with calls by distinguished brethren from abroad, for which we tender our acknowledgments. Among those who have been lately bowed into our *sanctum*, are Bro. J. L. Anderson, of Rushville, Illinois, P. G. Master of that State; also, Bro. P. Swigert, of Frankfort, Ky., for more than twenty years the Grand Secretary of that jurisdiction. Bro. Anderson made an efficient and prudent Grand Master, and retired from the Orient last fall to the more pleasant, but equally useful, position of a private member. He is a fine specimen of that noble race of men who came from the mountains and vales of Scotland,

"The land of love and song."

Generous, frank, and free, he is a model man as well as a model Mason. May he long live to enjoy the regard of his brethren, which his kindly and noble virtues have so well merited.

Bro. Swigert—but who does not know Bro. Swigert? A true Mason and a noble man, imbued with every generous sentiment, he was been one of the *triad* of Masonic pillars in Kentucky for the third of a century. By the usages of the Craft in that state, we see he is now on the road to the Orient in the Grand Lodge—a seat he should have long ago occupied, only that he could not be spared from the desk of Grand Secretary. May he long live to wear the honors he has so nobly earned. Call again, brethren.

**LECTURES BY BRO. FIELDING.**—So many things crowded upon us while getting out the April number of the Review, that we entirely neglected to notice the Lectures delivered in our city by Bro. Fielding, P. G. Master of the Grand Lodge of Ohio. Bro. F. delivered two lectures on the Philosophy of our Masonic Rituals, with equal credit to himself and benefit to those who heard him. Unfortunately, his appointments were on the evenings immediately preceding our festival of the 22d of February; and as we were serving on the Committee of arrangements, we were deprived of hearing but a portion of one of his lectures. Those who heard them both, however, speak in high terms of the great good sense, sound thought, and extensive experience, which characterized them. Bro. Fielding is an old Mason, and "well skilled in the Royal Art." For nearly thirty years his attention has been mainly devoted to the rituals—their language, identity, and philosophy; and much may be learned from listening to the experience and investigations of such men. Would that we had in active labors more such workmen as Fielding, Thrall, Bierce, and their tried and experienced co-workers of Ohio.

**NON-AFFILIATION.**—We have received a communication from some one in Texas, Rusk county, affirming that non-affiliated Masons are entitled to all the rights and privileges of the Order, including the masonic burial. It is designed for publication in the Review, but the writer neglected to give us his name. We make it a rule to publish nothing in the Review unless we know the writer's name, and we request our correspondents to bear this in mind.

The question relative to the rights of non-affiliated Masons, has been so repeatedly and fully argued in our pages, that we think it unnecessary at present to open it again, especially not until something new is brought forward. The article above alluded to, contains no argument, merely assertion; but assertion, or opinion, goes for nothing, unless it has something to stand on. The fundamental and universal law of Masonry is opposed to the practice of non-affiliation; it strictly and plainly *forbids* it. Now, until it can be shown that a Mason, who is knowingly and wilfully violating a masonic law, or neglecting a masonic duty, is a *worthy* brother, it is useless to talk about his rights and privileges. He can't be worthy while he violates law or refuses to discharge his duty; and only the worthy are entitled to masonic rights and privileges.

**FAST RAILROAD.**—We have been receiving our paper for the Review monthly from the Mills at Middletown, Ohio, about thirty miles north of this city. The manufacturers shipped the quantity for present month by the Hamilton & Dayton Railroad on the *fourth* of April, and it reached us on the *ninth*! Such is the *remarkable speed* with which goods sometimes are transmitted on that road. This is the second time this great feat has been accomplished on that road in bringing our paper. We think hereafter of having an express run by a yoke of oxen, and hope to get our paper by that means in *two* days.

As to the speed which passengers make on this road, we shall be able to speak, *after having tried it again*.

**PRINCIPLES OF MASONIC LAW, BY A. G. MACKEY.**—We have this work for sale, price \$1, and will take pleasure in supplying any demands.

**ORATION.**—We thank the author, Bro. P. W. Gray, G. O. of the Grand Lodge of Texas, for a copy of his very beautiful Oration, delivered at laying a corner stone of a Hall for Harmony Lodge in Galveston, during the recent session of the Grand Lodge. The Oration is a sound and chaste production, full of masonic sentiment, and calculated to do good. It was published at the request of the Grand Lodge.

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**INDIANA RAILROAD.**—We are only doing justice to the company, and obliging our friends who are not posted up, when we say the *quickest* and *easiest* route between this city and Indianapolis is by way of Lawrenceburgh. We have tried it, and therefore write understandingly.

**DON'T FORGET.**—We trust our friends in Indiana and Iowa, who are in arrears for the Review, will not forget to send the amount by their Delegates to their respective Grand Lodges, as we shall be there prepared to give receipts. To each of them, this is a small matter; but to us it is of great importance. Let us close all up, brethren, and then "take a fresh start." You will feel better, and we shall be greatly encouraged.

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### LITERARY NOTICES.

**THE NATIONAL MAGAZINE.**—The April No. of this favorite work was beautifully embellished with *twenty-seven* illustrations, and contained several articles from the pens of the most eminent writers of the day. While the National preserves a strictly moral tone, it abounds in varieties to suit the tastes of all classes, and is a most welcome visitor in the family circle. It ought to have ten times its present circulation, and we hope it will have, for it has no superior, and withal is remarkably low. Published by CARLTON & PHILLIPS, 200 Mulberry Street, New York; W. M. DOUGHTY, Chicago; and SWORMSTED & POE, Cincinnati. *The May No. is just received.*

**PRINCIPLES OF MASONIC LAW.** By ALBERT G. MACKAY, M. D., *Grand Secretary of South Carolina; Author of "Lexicon of Freemasonry,"* &c. J. W. LEONARD & Co., New York. We mentioned the appearance of this work in our last No., but had not then read it, as we wished to do before expressing our opinion fully as to its merits. We had reason to expect a sensible volume from Bro. Mackey, on such a subject, but we confess its merits surpass our anticipations. It embodies, in a brief space, a large amount of the most important principles of Masonic Law,—*principles* from which the intelligent Mason may draw resources to apply to almost every case and question that may arise. In the present state of our Organization, the book is *invaluable*, and no Mason can well do without it, who desires information on this subject. While we cannot endorse *every* opinion and principle laid down in Bro. Mackey's work, we take great pleasure in giving it our heartiest commendation, and thank the author for giving us this noble addition to our Masonic literature. For sale at this office, and by J. W. LEONARD & Co., 333 Broadway, New York. Price \$1 00.

**NEW MUSIC.**—Our friends, W. C. PETERS & SONS, music publishers of this city, have sent us some fine music the present month, for which they will accept our thanks.

**"FANNIE LEMOINE,"** is a new and popular song just published. The words are by our poet-brother, Capt. G. W. CUTTER: Music by Professor NOURSE. The poetry is like all from Capt. Cutter's pen,—rich, flowing, and full of sentiment. The music, we think, is among the happiest efforts of Prof. Nourse, who has furnished some of the best ballad music of the day. The song will doubtless be popular, and have an extensive sale.

**"THEY THINK WE HAVE FORGOTTEN."** A very pretty and sentimental song, by C. C. CONVERSE; music full of tenderness, and brings with it an echo from the heart.

**"LOVING, I THINK OF THEE."** A ballad, arranged by ED. DUKE. Warm and stirring words, and set to appropriate music.

**NANNIE WALTZ,** composed by R. ALBERT. We confess an inability to appreciate a waltz. We never could fathom their music, nor discern their beauties. This, however, is said to be pretty, and we have no doubt it is—to those who like waltzes.

**"THE BETTER LAND."** This is one of Mrs. HEMAN's most inimitable songs, and she wrote such poetry as few others ever did. The music is by GEORGE KINGSLEY, and is most happily adapted to the words. If our friends would appreciate it, let them hear it sung in the family circle by one who can breathe into it the spirit of the gifted authoress. It is arranged as a duett.

All the above are for sale at the music store of PETERS & SONS, Fourth St., east of Main, Cincinnati.

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#### MARRIED.

At San Juan, California, on the 1st of January last, by Elder Gober, Bro. Jesse Hill, of Stanislaus County, to Miss Harriet Ray, of San Juan.

Kind wishes never come too late, and we therefore send our good wishes and fraternal congratulations to Bro. Hill and his beautiful bride.

On the 6th of April last, at Chillicothe, Ohio, Bro. Samuel Reed, of Covington, Ky., P. G. Lecturer of Ohio, to Mrs. Mary A. Richardson, of Chillicothe.

With the above notice came a good supply of delicious cake, to cheer and comfort the Editor. We congratulate our good Bro. Reed upon the acquisition he has made, and trust "our lady friend" will find a pleasant "old Kentucky home."

On the 9th of April last, in Covington, Ky., by Rev. Bro. M. Magill, Bro. William Wood, of Quebec, Canada East, to Miss Mary Hill, of Covington, Ky.

Bro. Wood came Far West in search of —, and returned to the East, or rather the "North-East corner," crying EUREKA, with one of the fair daughters of Kentucky.

On the 3d of April last, at Harveysburgh, Ohio, by Rev. Mr. Sutton, Bro. E. C. Kelley, of Circleville, Ohio, to Miss Aleinda Yeo, of the former place.

On the 19th of January last, by Rev. Jacob Hickman, Bro. Alman Mack, to Miss Eliza Howard, both of Adams County, Illinois.

At Etna Furnace, Ohio, on the 10th of April, by Rev. James M. Kelly, Bro. C. D. Brooks, of Vesuvius Furnace, to Miss Mary M. Sutton, of Etna Furnace.

## LOVED AND LOST.

**DIED.**—In Wellsburgh, Virginia, on the 3d of March last, Bro. Capt. J. W. Sketo, of Little Rock, Arkansas, in the 49th year of his age.

Bro. Sketo had been a member of the Order for more than 20 years, and not only admired and loved its principles, but illustrated them in his life. We knew him long and intimately, and admired him for his many excellent qualities: his truly Masonic spirit, and his noble and generous nature. He died calmly and in peace, and was buried with Masonic honors. We sincerely sympathize with his bereaved widow and afflicted friends in the loss they have sustained.

In Sharpville, Ind., on the 6th of March last, Bro. Joseph Thompson, J. W. of Reserve Lodge, No. 179. He was an ardent Mason, a good man, and much beloved by all who knew him.

In Springfield, Illinois, on the 2d of October last, Bro. H. C. Hood, of Hartland, Ohio, in the 40th year of his age. Bro Hood was a worthy member of Floral Lodge, No. 280, at Fitchville, Ohio. His remains were brought home for interment, and buried with the honors of Masonry.

In Sharonville, Ohio, on the 13th of March, 1856, Bro. Jerome Jones, aged 24 years, 11 months and 4 days; a member of Sharonville Lodge, No. 204.

In Spring Valley, Ohio, on the 18th of March last, Bro. Charles W. Hunt, of Columbus, Ohio.

Bro. Hunt was an engineer on the Little Miami Railroad, and was unfortunately killed by a collision of the trains. He had been on the Road for five years, and was a most trusty and excellent man, and a faithful Mason. He leaves a wife, but no children, and the bereaved one has our sincere sympathies in her deep affliction.

In Barnesville, Ohio, on the 25th of February last, Bro. John McCune, aged 68 years; a worthy member of Friendship Lodge, No. 89.

In Richmond, Ind., on the 30th of March last, Bro. Jacob Kiefer, aged 46 years; a good man, and a faithful Mason.

In Quincy, Illinois, on the — day of March last, Bro. Michael Kyes, a worthy Mason, and Treasurer of Hermann Lodge, No. 39. His death leaves a void in the Craft in that place, that it will be difficult to fill.

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**EXPELLED.**

**VOLNEY DYRE** and **C. U. RICKERSON** were, on the 22d of February last, expelled from all the rights and privileges of Masonry, by Madison Lodge, No. 44, Pendleton, Indiana.

**CAREY McCLELLAND** was, on the 15th of February last, expelled from all the rights and privileges of Masonry, by Springdale Lodge, No. 186, Springdale, Hamilton County, Ohio.

**E. TILDEN** was, on the 21st of January, expelled from all the rights and privileges of Masonry, by Science Lodge, No. 50, Sandusky Ohio.

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**SUSPENDED.**

**JOHN C. PRICE** has been suspended from all the rights and privileges of Masonry for one year, for unmasonic conduct, by Mechanicsburgh Lodge, No. 118, Ohio.

# The Masonic Review.

VOL. XV.—CINCINNATI, JUNE, 1856.—No. 3.

## THE REVELATIONS OF A SQUARE.

BY GEO. OLIVER, D. D.

CHAPTER X—CONTINUED.

*Secrets.—By John Noorthouck.*

1785—1790.

“When Bro. Mackintosh next appeared in his place, which was not until three or four months after his motion had been defeated, there happened to be no business of any importance on the books, and the R. W. M. took the opportunity of asking him whether he was correct in supposing that he had expressed an opinion at a previous Lodge, that Freemasonry is a very frivolous pursuit, and unworthy the profession of a gentleman and a scholar.

“‘You have construed my observation correctly,’ Bro. Mackintosh replied, ‘for I have hitherto found nothing in Masonry which appears to be worthy of the great interest it has excited, or which offers an adequate return for the time and expense that are often devoted to its exemplification by some of our Brethren, from whose judgment and intelligence in other matters I should have expected better things.’

“‘And yet,’ the R. W. M. quietly observed, ‘you have attended the Lodge with tolerable regularity. How can this be accounted for, if you do not approve of our proceedings?’

“‘Why, the fact is,’ he said, kindly, ‘that myself, and a few other Brethren who entertain similar opinions, have made a point of attending out of respect to our late R. W. M. and yourself. We are convinced that you both believe Freemasonry to contain something more than appears on the surface; and we are willing to assist you in the development of your own principles, in the hope that we may ultimately discover what those principles are, and share with you in the benefits which they professedly confer. We believe that we may possibly be able, at some future time, to penetrate the mystery, although

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I am free to confess that we have very little hope of participating in the enthusiasm which you so uniformly display.'

" 'It was on this account that I was desirous of coming to an explanation with you,' returned the R. W. M. ; ' for, as it is unprofitable to fight with shadows, I am extremely anxious to learn the nature of the objections which are urged by those Brethren who act with you, and who form a small minority in the Lodge ; and should be glad to know the peculiar causes of the disappointment of which you complain, that I may have an opportunity of endeavoring to remove them.'

" 'A fair proposal,' Bro. Mackintosh rejoined, and 'I most gratefully accept it.'

" 'The Brethren, you may be certain, were very attentive,' said the Square, "for a masonic discussion between two such men was likely to prove exceedingly interesting. Bro. Mackintosh then stated his objections *seriatim*.

" 'In the first place,' he said, 'we are dissatisfied with the Lectures ; and are somewhat at a loss to discover their real object and tendency. Vapid and uninteresting in our view of the case, they appear incapable of exciting either a desire of knowledge, or an inclination to pursue investigations which are so feebly recommended, so imperfectly supported, and lead to no profitable result. They profess to explain our peculiar ceremonies, but they are too circumscribed to render the explanation satisfactory. They touch on an abundance of subjects, but always leave the inquirer in the dark. They excite expectations which are never realized ; and, after having been at the trouble of sifting them completely, and come to count the gains, we scarcely find a single grain of wheat in a whole bushel of chaff.'

" 'I am sorry to find that you have formed such a low estimate of our excellent Lodge Lectures,' said Bro. Noorthouck. 'You forget that they are merely elementary. They were never intended to include a full development of the system. They breathe the fresh air of the most early ages, and contain the essence of those pure principles which cemented our ancient Brethren, and gave them the influence they undoubtedly possessed over the uncultivated spirits of the age in which they lived. And in every instance where the Lectures are deficient in modern illustration, it is the admitted duty of the Master of the Lodge to amplify and explain the more occult passages, and impart to the Brethren that complete instruction and information which may supply what is wanting, and make difficult and doubtful references clear and satisfactory.'

" 'There may be something in this,' Bro. Mackintosh replied ; and, accordingly, whenever you have announced an intention of delivering an original Lecture on some particular symbol or portion of the ritual, you may have remarked that the Lodge is always well attended ; but it occurs so seldom, that we do not derive much benefit from the practice. Indeed, what with our numerous initiations, passings, raisings, and other routine business, I scarcely see how you can find time to repeat them more frequently. Now, as we have the Lectures tolerably well up, we cannot but consider our attendance at the Lodge, on ordi-

nary occasions, little better than a waste of time, because we merely reiterate, parrot-like, certain words and forms with which we are well acquainted, and with but very slender prospects of increasing our masonic knowledge. It was for this reason that I submitted my motion at a late Lodge, which you defeated by a majority that gave great umbrage and dissatisfaction to many worthy Brethren who entertain the same opinions as myself.'

" 'My dear friend,' said the R. W. M., 'you could not surely conceive that I would allow such a measure to become a standing law of the Lodge; it would not only increase the onerous nature of the duties attached to the chair, but prove a serious obstruction to business. These duties are plainly specified in the Constitutions of Masonry and the Bye-Laws of the Lodge, and the Brethren are incapable of imposing any additional restrictions on the chair, without an alteration of those Laws. This cannot be effected by the simple vote of a private Lodge. Place a notice on the books for a revision of the Bye-Laws, if you please; but you will not forget that all new regulations must be submitted to the approval of the Grand Master; and I have serious doubts, even if you succeeded in obtaining a majority of votes for that purpose, whether such a law as you contemplate would pass the ordeal.'

" 'Then throw Masonry to the dogs—I'll none on't!' replied Bro. Mackintosh, petulantly; 'the Lodge Lectures are but chaff and bran, and of very little value.'

" 'You forget, my dear Brother,' interposed the R. W. M., 'that the Lectures only profess to teach the elements of the science. You appear to view your ancient Lectures through a false and uncertain medium, like a modern freethinker. If you wish to penetrate into its more abstruse arcana, you must meditate with seriousness and attention on the several sections and clauses, for no art or mystery can be attained by a mere knowledge of its first rudiments. All human learning emanates from the alphabet, but you will not contend that an acquaintance with the alphabet alone will make you a wise or learned man. The elements of divinity are contained in the short catechism of the Church, but if your researches are not extended beyond that summary of the Christian religion, you will never become a sound divine. In like manner, the Lodge Lectures contain the leading principles of Masonry; but without something more than a mere verbal knowledge of these indispensable tests, you will never be esteemed a bright, expert, or scientific Mason.'

" 'This may be all very true,' said Bro. Mackintosh, 'but if we waive this objection, which, I am free to confess, is not insuperable, still the general drift of the Institution is a mystery which I am not able to penetrate.'

" 'Be it my province to enlighten you,' Bro. Noorthouck replied. 'You profess your ignorance of the real intention of Masonry; I am sorry for it. Surely you must have gathered from the Lectures, that one of its most important objects is to diffuse amongst mankind a universal principle of brotherly love and mutual good-will, accompanied by a discriminating application of charity to worthy and deserv-

ing persons, when reduced by unmerited misfortune to distress and indigence—first, to the Fraternity, and then to all mankind. If these were our *sole* pursuits, Freemasonry, so far from being trifling and frivolous, as you and your friends appear inclined to think, is worthy of the patronage and support of the wise and good amongst every denomination of Christians. You remember the paragraph in our Lodge Lectures which illustrates the principle of the universal charity? Very well; if there be any truth in that, Freemasonry cannot be surpassed by any other beneficent institution.'

" 'I am well acquainted with the passage to which you refer,' Bro. Mackintosh observed, 'and as I have often witnessed its active operation, I am willing to concede that, in this respect, Freemasonry professes no more than she practices; and I make this concession the more readily from the knowledge which I possess of our public institutions—where a princely provision has been made for the permanent relief of destitute orphans, as well as for the temporary assistance of distressed Brethren. But still all this might be done without any affectation of secrecy; for, after all, our real, or, as you would say, peculiar secrets amount to nothing, and might be communicated to the world without any serious inconvenience—without, I may say, either injury to Masonry, or benefit to mankind.'

" 'So,' Bro. Noorthouck exclaimed, 'you are offended at our secrecy! But, tell me—what would Freemasonry be—what would the world be, without its secrets? What are the councillor's wig, the physician's gold-headed cane, and the surplice and hood of the reverend divine, but secret symbols of the mysteries contained in those learned professions? What are the arts of the painter, the sculptor, and the designer, but secrets which none but the initiated can understand? and to descend lower in the scale, what are the goose and thimble of the tailor, the awl, last, and end of the manufacturer of boots and shoes, but collateral emblems of the secrets of their respective crafts, which neither you nor I are able to penetrate? Secrets! Every profession and every trade has its peculiar secrets, as well as Masonry. What was the powerful cause which produced those stupendous masses of building, blazing with all the rich results of decorative architecture, that adorn every corner of our land? It was secrecy! The Operative Masons, in those days, adopted every secret measure—even holding their Lodges in the crypts of cathedrals and churches—to prevent the great principles of their science, by which their reputation was secured and maintained, from being publicly known. Even the workmen, the Apprentices and Fellowcrafts, were unacquainted with the secret and refined mechanism which cemented and imparted the treasures of wisdom to the expert masters of the art. They were profoundly ignorant of the wisdom which planned, the beauty which designed, and knew only the strength and labor which executed the work. The pressure and counterpressure of complicated arches was a secret which the inferior workmen never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical and physical power, without being able to comprehend the secret that produced

them ; without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect, or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole. And so it is at the present day, and ever will be so long as the Craft shall endure. No, no, my dear Brother, you must not undervalue our secrecy, because you know that of all the arts which Masons possess, silence or secrecy constitutes their peculiar distinction.'

" 'But tell me this,' said Bro. Mackintosh, 'of what real use is secrecy? If Freemasonry be truly the beneficent institution which you so loudly proclaim, and I do not question your sincerity, why not promulgate it publicly, that all mankind may participate in its advantages? We live in an enlightened age, when the secret springs of every art and science are clearly explained for public edification. The day of mysteries is rapidly passing away, and Freemasonry must, sooner or later, become a subject of open investigation—why not anticipate the period, and give it to the people at once? I ask these questions that I may be furnished with a reply when I hear them pressed by others. You may believe me when I add that this objection is more frequently advanced than you can imagine, and I confess that I have found it difficult to satisfy the scruples of many of my uninited friends, who have pertinaciously urged it upon me.

" 'Is that all?' replied the R. W. M. 'Then I will endeavor to enlighten you; although I have often regretted that some of our obstinate opponents have not tried the experiment of initiation. They would lose nothing, at all events; and it would be a positive advantage to their argument by being able to speak from experience. But to the purpose. You infer, if I understand you rightly, that if our secrets were known, they would be much more highly estimated.'

" Bro. Mackintosh bowed.

" 'Now I entertain very serious doubts on that point,' continued Bro. Noorthouck, warming with his subject. 'I think, on the contrary, that they would lose their interest, and not be prized at all. It is the expected secret that urges the candidate forward, like a well trained spaniel in search of game. The excitement is every thing. It is hope, the very ground and essence of our nature. No secrets, no candidates! I would ask you, in return, whether the secrets of Nature are more estimated by being known? Far from it. The mechanism of the growth of a flower, which was a profound secret to our grandfathers, is now becoming familiar to every boarding school Miss. The nature and uses of electricity were a secret, until Franklin furnished mankind with a key to its elucidation; and the day will come when, by the operation of a series of discoveries and improvements, distant nations will be able to communicate with each other in an incredible short space of time. The secrets of geology are every day becoming more clearly developed. Gas and steam, those vast and irresistible agents, still remain among the secret operations of Nature; but, depend upon it, the experience of another age will work wonders upon them. Yet how few of the human race care about the study of those sciences,

whose secrets open to all, are really known to few, although destined to confer permanent benefits on mankind. The multitude profit by the effect, but disregard the cause. So in Masonry. The Institution is daily bestowing innumerable moral blessings on the world; while the cause, or the secret, is known only to a very small number, who are the agents by whom its benefits are disseminated. But as I see Bro. Inwood in his place, he will perhaps favor the Brethren with his opinion on this important subject.

"Bro. Inwood," said the Square, "immediately rose from his seat, and said, 'R. W. Sir, I am so well convinced of your ability to defend all the salient points of our Order, that I should not have presumed to offer my opinion without a call from the Chair. In obedience, however, to your request, I will refer you to Holy Writ for a confirmation of your hypothesis that secrets excite a degree of attention when unknown, which vanishes when they are openly divulged. St. Paul told his disciples that when he was snatched up into the third heaven, he heard *unspeakable words*, which it was not lawful for a man to utter. Now it is quite clear to me that these words were calculated to excite the curiosity of the disciples to the highest pitch. And that they did so, we are furnished with abundant evidence to prove. The speculations on these heavenly words were incessant and overwhelming, and the disciples of different classes attributed to them diverse and contradictory explanations. But it appears, after all, that the Sacred Name — was the principal ingredient in this impenetrable secret. Now, my Brethren, mark the consequence; when St. John imparted to them what these mysterious words actually were, all their curiosity subsided, and they no longer felt any interest in the investigation, although it involved the solution of all their hopes, both in this world and in the next. So of the secrets of Masonry—many contradictory speculations have been urged respecting their nature and design, as witness all the charlatanerie which has been greedily devoured by the public in spurious revelations where they were said to be disclosed; but if they were really made known, and public curiosity allayed, they would be disregarded, like those stupendous phenomena, the revolutions and laws of the heavenly bodies; and all the concurrent benefits which they diffuse throughout the entire fabric of society, would gradually subside; the real would supersede the ideal, and Freemasonry, with all its advantages of sociality, brotherly love, and charity, would be swallowed up and lost.'

"Admitting this argument to be sound, said Bro. Mackintosh, curtly, 'how does it happen that the most lovely part of our species are formally excluded from these benefits?'

"Aye, there it is,' replied Bro. Noorthouck, getting somewhat out of patience; 'the old hackneyed objection, if objection it be, which is greatly to be doubted. It would be more correctly termed a recommendation. What do the ladies care about being excluded from convivial societies, usually held at taverns and public-houses? The exclusion on their part is voluntary. What lady—except, perhaps, the ladies of the *pave*—would consent to appear amongst the members of a law or medical society for instance? at a saturnalia of barristers,

or at any of our well-frequented clubs? Even at a domestic dinner party, her sense of delicacy incites her to retire to the drawing-room, while the male portion of the guests take their wine with the host. Where is the female of any class that would not be ashamed of being seen amongst the Gormagons, the Pre-adamites, the Grand Kaiheber, or any other of the legion of convivial societies which exist in this great metropolis, carousing with the members in an atmosphere redolent of the fumes of beer and tobacco? Pshaw! any decent female would revolt from such indelicate contamination; and the simple proposition of such a degrading exposure of her person, would be considered the highest insult you could offer. No, sir," he continued, "the ladies would hate us if we were to insist on their company at the Lodge. I admit, that a few years ago, certain empirical works on Masonry were read with avidity by a certain class of females on the continent, who were anxious to penetrate the great secret, if possible, without regard to the means; and there was even an androgyne Order formed for the admission of women; and the excitement was kept up by means of balls, feasts, and other amusements; but few were found to embrace the offer of becoming acquainted with the secret by such unauthorized practises."

"'There may be something in what you say,' replied Bro. Mackintosh, 'for I confess, that although I have frequently heard my female acquaintances say that they are dying to know the secret, I never perceived any anxiety on their part to mix with the members of the Lodge. And certainly our late experiment of a Masonic ball, in imitation of the example afforded by our continental Brethren and Sisters of the Adoptive Lodges, which I implicitly believed would have the effect of conciliating our female friends, and inducing a more favorable opinion of our pursuits, was a decided failure; for we were not honored with the presence of any ladies of good standing in society; which rather favors your hypothesis that they have no particular anxiety to assemble in our Lodges, or share in our festive celebrations.'

"'I am glad to hear,' Bro. Noorthouck replied, 'that you think these pollutions (for I cannot give masonic dancings a more favorable designation) are alien to the principles of the Craft; because you were one of the parties who forced our late masonic ball upon me. But I hope you will do me the justice to admit that I opposed it to the utmost, as an unmasonic proceeding; and only gave way in compliance with the decision of a majority of votes. But it would be a manifest injustice to charge the unhappy consequences of this disgraceful proceeding on Masonry, or to contend that the Order is responsible for the results of a false step taken in direct violation both of its principles and its laws. This ill-advised measure has caused divisions amongst ourselves which will be very difficult to heal, and pointed the finger of scorn against the Institution in a manner very little to its credit. In a word, every evil has occurred which I predicted, and several others, of which I never dreamed.'

"'On this point,' Bro. Mackintosh rejoined, 'we are now of one mind. Experience has convinced me that such celebrations are inexpedient, to say the least of them; and I intend to propose, at some

early Lodge, that they be never repeated. I am quite sure that a majority of the Brethren will carry out the vote; for most of us are utterly disgusted with the result of the experiment.'

" 'So truth prevails in the end,' the R. W. M. replied. 'The charges of frivolity which are pertinaciously preferred to the prejudice of our Institution by the outward world, the cowan and the profane, are sufficiently numerous already; let us not add to them by the adoption of an amusement which would give our adversaries all the advantage they require to turn the tide of popular feeling decidedly against us. It would, indeed, afford a public confirmation of those vague reports which accuse us of frittering away our valuable time in a round of trifling and childish amusements, and devoting ourselves to the temptations of luxury, and the indulgence of sensual passions. Even Bro. Heidegger, the celebrated *arbitrator elegantium* of fashion, the very prince and high priest of saltation, and enjoying the favor of the monarch—at the moment of his greatest influence with his patron the duke of Richmond, the Grand Master of Masons, and intrusted with the sole arrangement of the Grand Lodge Festivals, would not have dared to venture on a proposition so hostile to the grave and serious principles of the Order as a masonic ball. Dancing is a solecism irreconcilable with any one point, part, or secret connected with the Institution. If once the Fraternity is so weak and inconsiderate as to give themselves up to such frivolous and unworthy pursuits, they may bid farewell to Masonry; and uniting themselves with the *ci-devant* Gormagons, may dance under the green-wood tree.'

" 'Your observations are perfectly correct,' said Bro. Franco, who rose the instant Bro. Noorthouck had resumed his chair, 'English Masonry knows nothing of a masonic ball. It is an exotic of foreign growth, and will never thrive on British soil. It may be in character with the continental Lodges of Adoption, which admit females to join in the celebration, but it can never prevail to any extent in a country where they are excluded on principle from participating in the privileges of the Order. Consider R. W. Sir, the marked indelicacy of such a practice. The Apron is used as the emblem of separation between the intellectual and carnal portions of the human body; and, therefore, when exhibited at a Masonic ball, it affords (not to say invites) each lady, in a contre-dance, a favorable opportunity of calculating, with perfect accuracy, the exact point where the intellectual ends, and the carnal begins. In France this may not create an unfavorable sensation, because the morals of the people are becoming extremely lax; But in England, where correctness of demeanor and rectitude of conduct are the sole credentials of admission into decent society, such an example is contaminating beyond all calculation. Good heavens! is it possible that the Free and Accepted Mason can be found who is capable of subjecting the refined feelings of an English woman to the degradation of a scrutiny like this!'

Bro. Franco was warm," said the Square; "but perfectly correct. Freemasonry has no precedent for a Masonic ball; and I confess I felt grieved when the experiment was determined on by the vote of a ma-

jority of the Brethren. Fortunately the attempt proved abortive, and was never repeated. To proceed.

“ ‘Well,’ Bro. McIntosh quietly observed, ‘nothing further need be said on the subject; for the question will now be finally settled so far as regards the members of our Lodge. But you will not, I am afraid, so easily dispose of the objection, that the prayers of the Lodge are offered up without any reference to the Redeemer of mankind. As Christians, we cannot well understand how this omission has been suffered to exist for so many centuries amongst those who profess themselves followers of a crucified Saviour.’

“ ‘I am surprised,’ the R. W. M. replied, ‘that a man of your sense and discrimination should have been led to adopt this weak and puerile argument;’ for he was somewhat piqued at the pertinacity of Bro. Mackintosh; ‘but,’ he continued, ‘as we are now embarked in the discussion of principles, I will again take the liberty of calling on Bro. Inwood to answer this objection, as it applies more particularly to his profession than to mine.’

“ Bro. Inwood replied without hesitation,” said the Square: “ ‘It is true, R. W. Sir, that the Actual Name Jesus Christ, is not mentioned in our present formulas, as they have been revised by Bro. Preston, but why he should have omitted the primitive invocation in his new prayer, I am at a loss to conjecture, as it was always used by our ancient Brethren, and therefore Bro. Mackintosh is mistaken in supposing that the omission had existed for centuries. But, waiving this argument, have you never considered that the Messiah is worshipped in Christian countries under a great variety of significant appellations, all of which refer to JEHOVAH or CHRIST? In the Old Testament he is called the Voice of the Lord, the Angel of the Covenant, the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, the Creator, the Sun of Righteousness, the First and the Last, Emanuel, a Shepherd, a Rock, the Branch, &c., &c. And in the New Testament he has the corresponding titles of Emanuel, a Shepherd, a Door, a Rock, the Advocate, Alpha and Omega, the Sun of Righteousness, the Builder and Maker of the Universe, a Vine, the East, the Morning Star, &c.; under any of which appellations he may be legitimately worshipped. Now I would ask Bro. Mackintosh in what Name or names our invocations are usually made?’

“ ‘We commonly use that of T. G. A. O. T. U.,’ said Bro. Mackintosh.

“ ‘Right. And according to the teaching of Masonry, who is he?’

“ ‘Him that was placed on the pinnacle of the Temple, at Jerusalem.’

“ ‘Which was Jesus Christ, for no other person was ever placed in that perilous situation; and He, if we may believe the Scriptures, was the Creator or Architect of the Universal World; or, as St. Paul expresses it, *by whom* and *for whom* all things were made. But we also use the titles of Most High and JEHOVAH, both being the names of Christ; and amongst the diversity of appellations bestowed on him in Holy Writ, I am decidedly of opinion that the choice of our ancient Brethren was most judicious. But more effectually to convince Bro.



Mackintosh of his error, I may add, that in the earliest masonic prayers on record, the invocation was invariably made in the actual name of Jesus Christ. These original prayers have been discontinued only a very few years ; that is, from the time when Hutchinson introduced the following well-known passage into his Lectures, which were publicly and officially sanctioned by the Grand Lodge. Speaking of the action of the Third degree, he says,—The Great Father of all, commiserating the miseries of the world, sent his only Son, who was innocence itself, to teach the doctrine of salvation ; by whom man was raised from the death of sin unto a life of righteousness ; from the tomb of corruption unto the chambers of hope ; from the darkness of despair to the celestial beams of faith ; and not only working for us this redemption, but making with us the covenant of regeneration, whence we are become the children of the Divinity, and inheritors of the realms of heaven.

“ ‘ We Masons,’ Bro. Inwood continued, describing the deplorable state of religion under the Jewish law, speak in figures, and say,—Her tomb was in the rubbish and filth cast forth of the Temple, and Acacia wove its branches over her monument, *akakia* being the Greek word for *innocence*, or being free from sin, implying that the sins and corruptions of the old law, and the devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where innocence survived, and under the banner of the Divine Lamb ; and, therefore, as we ourselves profess to be distinguished by our Acacia, we ought to be true Acacians in our religious faith and tenets. Again ; the acquisitions of the doctrines of redemption is expressed in the typical character of Euramen (*Euramen, inveni*), and by the application of that name amongst Masons, it is implied that we have discovered the knowledge of God and his salvation, and have been redeemed from the death of sin, and the sepulchre of pollution and unrighteousness. Thus the Master Mason represented man under the Christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation. As the great testimonial that we are risen from the state of corruption, we bear the emblem of the Holy Trinity, as the insignia of our vows, and of the origin of the Master’s Order. At this period, also, our worthy Bro. Preston, in his code of Lectures, which have become almost universal in our Lodges, explains the number Five in the Second Degree, by a reference to the birth, life, death, resurrection, and ascension of our Lord and Saviour Jesus Christ.’

“ ‘ This explanation,’ said Bro. Mackintosh, ‘ appears, *a priori*, so satisfactory, that I shall not take the trouble to examine its accuracy. But I have still another observation to make, with permission of the Chair, on a subject which I confess has created some serious misgivings in my mind, respecting the real intention of the Order at its original establishment. Perhaps some well-informed Brother will be able to explain my doubts away. But it naturally excites the apprehensions of a thinking man when he finds the science of alchymy, or some such absurdity, anciently identified with Masonry, under the suspicious designation of Abrac, Abraxas, or Abracadabra,

which is admitted by both the authorities you have just cited, viz., Hutchinson and Preston.'

" 'Your doubts would be reasonable,' the R. W. M. replied, 'if they were just; but the admission of those two great Masons is rather problematical, for they allude to them only in explanation of an ancient manuscript, said to be written in the reign of Henry VI., about the year 1480. Now, you will not forget that in the age indicated by this MS., alchymical pursuits excited the attention of kings, peers, and prelates, and actually formed one branch of liberal education. All the hidden mysteries of natural philosophy were classed under the common head of occult science, and the king's astrologer was a public officer, and formed an influential member of every royal household in Europe. But, my dear friend, the Abracadabra was unconnected with alchymy. It is an appropriation which throws us back upon the dark ages of heathen ignorance, when some philosophers contended that fire was the chief deity; and hence, as Bochart informs us, in his "Sacred Geography,"\* the city of Ur in Chaldea, where, according to Jewish tradition,† Abraham was cast into the furnace, was so called from a word signifying *Lux seu ignis*. They placed fire in the centre of the earth, and as the earth was thus considered the primary object round which all the celestial bodies revolved, the situation assigned to their deity was, in their estimation, the absolute axle or pivot that directed and governed the entire universe.‡ This hypothesis was in some degree conformable to the opinions of the Jews, who entertained a firm belief that JEHOVAH, who had manifested himself to their ancestors by fire, was resident in their land only, which they esteemed to be the centre or middle of the earth, and that the said axle was exactly coincident with the *Sanctum Sanctorum* of the Temple at Jerusalem. Hence they pronounced the rest of the world to be out of the pale of God's observation and protection, occupying an indefinite circle of darkness, and alienated from the light of the Most High.'

" 'You are aware, of course,' said Bro. Mackintosh, 'that this interpretation was repudiated by the Basilideans.'

" 'I am not ignorant of the fact,' replied the R. W. M. 'The Basilideans and other Gnostics, being better informed than the Jews, from having been instructed in the truths of Christian revelation, fell into errors equally fatal and absurd, by an intermixture of the Egyptian philosophy with the tenets of the Christian religion. They emancipated Jehovah from the Pythagorean and Jewish center and confined him to the circle of the year. They endowed him with 365 attributes or emanations, one for each diurnal rotation, which were individually deified in their turn as a separate power, and invested with a corresponding name.'

" 'And do you conceive this absurd doctrine to have been embodied in Masonry by our ancient Brethren? interposed Bro. Mackintosh, 'for that is the question I am desirous to have solved.'

" 'Not at all,' said Bro. Noorthouck. 'The Egyptian doctrine, from

\* Geog. Sac., p. 83, ed. 1681.

† Jerom., on Gen. xi., 31.

‡ Hist. Init., p. 93, n.

which this was borrowed, appertained to the worship of Isis (a corruption, according to the Basilideans, of the name of Jesus,) who was called Myrionyma, or the goddess of a thousand names, each name being a separate attribute, and proclaimed herself, as Plutarch informs us *Sum quidquid fuit, est, et erit, nemoque mortalium mihi adhuc velum detraxit*. Apuleius introduces her as saying, 'I am the queen of heaven, the mystery of the elements, the beginning of ages, the governor of the firmament,' &c. And it was in imitation of this prototype that Basilides gave his 365 names to the deity, one of which—perhaps the chief—was Abraxas,\* which, on the one hand, referred to the sun at the first hour of his rising, and on the other, to Jesus, who is represented in the New Testament as the DAY-STAR from on high, rising in the East. Now, the Day-star is the sun, and hence he is called in another place the Sun of Righteousness."

" 'Then what, in the name of patience,' Bro. Mackintosh hastily said—'what *was* this *facultie* of *Abrac*, about which so much has been said?'

" 'Be calm,' the R. W. M. answered, 'and I will tell you. The *facultie* of *Abrac*, mentioned in the MS. to which you have referred, was nothing more than the art of raising a horoscope or figure of the heavens at a certain given moment of time; and every almanac-maker at the present day is acquainted with the process, although I greatly doubt whether it ever formed a legitimate object of research in a Masons' Lodge. I am rather inclined to think that, as the MS. was only a copy of one still older, this art was inserted amongst the secret practice of Masonry by some ignorant transcriber, who fancied that being an *occult*, it must necessarily be a *Masonic* pursuit. I admit that the word *Abraxas* is found on some few of the Craft Lodge floor-cloths, but whether the Brethren understand the *facultie* of *Abrac* literally, or whether it is intended as a name of the Mediator, I will not pretend to determine.'

" 'You will excuse me, I am sure,' said Bro. Mackintosh, 'if I suggest a still further question, and it shall be the last, arising out of a passage in the R. A. Lectures, where mention is made of the Soul of Nature. I confess I cannot understand it, unless it has a reference to the above subject.'

" 'You are correct,' the R. W. M. replied, 'in supposing that the Soul of Nature refers to the *Abraxas*, for we find that name substituted for *Jehovah* in some of the earliest chapters. It is, in fact, a reproduction of the Platonic triangle, T'AGATHON—NONS—PSYCHE. The Platonists believed the world or nature to be a living animal, endued with a soul (*zoon eupsuchon*); and esteemed it as a form informing the universe, or rather a Form assistant, imagining it unsuitable to its deity to be mixed with, or vitally united to the grossest sub-celestial matter, and to have perceptions of all its motions. You will find the doctrine explained in Seneca de Beneficio, in the seventh chapter of the Fourth Book. According to this philosopher, when treating of the

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\* For a full description of the *Abraxas*, see my article on the subject, in the F. Q. R., for 1848, p. 376.

Soul of the World of Nature, matter is eternal—T'Agathon representing the Supreme Being—Nous, or Logos, the Intellectual world—and Psyche, or Demiurgus, a sort of deputy Creator, or Soul infused into Nature, which was constructed out of pre-existent materials, called Hyle. This quaternary of the Intellectual World or Nature, T'Agathon—Nous—Psyche—Hyle, formed the Pythagorean Tetractys, and was considered equivalent to the Jewish Tetragrammaton, which may be the reason why a reference to the doctrine was improperly foisted into R. A. Masonry by our respected and intelligent Bro. Dunckerley; but I conceive that no such principles were ever intended to form a characteristic portion of this exalted Order.'

"'My dear friend,' said Bro. Mackintosh, 'I confess I ought to cry *peccavi*, and apologise for the trouble I have given you. You have afforded me considerable enlightenment on these intricate subjects; and to say the truth, I was scarcely aware that they were capable of such an elucidation. It strikes me that occasional conversations like this in which we are at present engaged in open Lodge, on doubtful or unintelligible points, would be of great service to Masonry, and confer more essential benefits on the Brethren than the eternal repetition of the usual Lodge Lectures.'

"The Brethren professed themselves to be greatly edified by the discussion," said the Square, "and Bro. Mackintosh, from that moment, became a zealous and industrious Mason, and gradually advanced to the highest honors of the Craft."

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#### CHAPTER XI.

*Charlatans.—Arthur Tegar.*

1790—1794.

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"Absentem qui rodit amicum:

Qui non defendit, alio culpante; solutos

Qui captat risus hominum, famamque dicasis;

Fingere qui non visa potest; commissa tacere

Qui nequit hic niger est: hunc tu, Romane, caveto."—HOR.

"The base and vile doctrine of doing evil that good may come; or, in other words, that the end justifies the means, has also been alleged against the Freemasons. Or, rather, it is expressly asserted of the Jesuits and Illuminees, by authors who decidedly implicate and involve our Society with those corrupt associations; declaring it to be formed on the same plan, founded on the same principles, and furthering the same designs.—HARRIS.

"In mids of which depainted there we found

Deadly debate, all full of snaky hair

That with a bloody fillet was unbound

Outbreathing naught but discord everywhere."—SACKVILLE.

The Square continued his Revelations in a moralizing spirit. "Towards the conclusion of the eighteenth century," he said, "Freemasonry had many enemies to contend with. Besides the professed Cowans, there were false Masons, seceding Masons, and Antimasons, all of whom were arrayed against the truth; but the latter were the most venomous. They attacked, with blind and indiscriminate zeal, like a bear overturning a hive of bees, unconscious of the punishment to which he exposes himself, an institution, of the design of which they were profoundly ignorant, with the avowed determination of scuttling and sinking the gallant ship. This hazy notion led them into a slough of difficulties, where every plunge they made sank them deeper and deeper in their soft and miry bed. Pope had already described them in the 'Dunciad':—

"Here plung'd a feeble but a desperate pack,  
With each a sickly Brother at his back;  
Sons of a day! just buoyant on the flood,  
They number'd with the puppies in the mud.  
Ask ye their names? I could as soon disclose  
The names of these blind puppies as of those."

"Nor could they be made to understand that the genius of Masonry, while pursuing her stately march of benevolence through the world, diffuses happiness wherever she appears, and scatters blessings with a liberal hand.

"Her flowing raiment pure as virgin snow,  
Or fabled field where fairest lilies grow,  
A milk-white lamb ran sporting by her side,  
As innocence her manners dignified.  
Her whole deportment harmony and love,  
Temper'd with meekness from the realms above.  
A blazing star upon her front she wore;  
A cornucopia in her hand she bore,  
Where'er she trod the sciences arose;  
Where'er she breath'd confusion sham'd her foes;  
Dismayed they fled, nor dared to look behind,  
For foes of her were foes of human kind."\*

"Although Freemasonry is thus constantly employed in performing the high behests of the Divinity, the Anti-masons of a foreign land, during the period now under our consideration, succeeded in obstructing her course, and, for a brief period, absolutely annihilated her existence, amidst the wild dissensions and anarchy of a blood-stained revolution. Translations of the virulent attacks of Lefranc† and Latocnaye‡ were freely distributed; the former of whom reproduced the

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\* From an unpublished "Ode on Masonry," by the Rev. S. Oliver.

† Lefranc's work is called the "Veil withdrawn for the Curious; or, the Secret of the Revolution divulged by the aid of Freemasonry. By the Abbe Lefranc, Principal of the Seminary of the Eudists, at Caen, in Normandy." 1792.

‡ "The Philosophy of Masonry." An answer to this attack was published in the "Freemasons' Magazine" for 1793, in which the writer gives the following account of the object and design of Freemasonry:—"This sublime Institution refines society into a more beautiful and more perfect system, by joining men together in closer and more affectionate relations than is the case

worn-out fiction that on the death of a friend who had been a very zealous Mason and many years Master of a respectable Lodge, he found amongst his papers a collection of masonic writings, containing the rituals, catechisms, and symbols of every kind belonging to a train of degrees, together with many discourses delivered in different Lodges, and minutes of their proceedings. The perusal filled him, as he tells his readers, with astonishment and anxiety. For he found that doctrines were taught, and maxims of conduct inculcated, which were subversive of religion and all good order in the state;\* and which not only countenanced disloyalty and sedition, but even invited to it. He thought them so dangerous to the state, that he sent an account of them to the Archbishop of Paris, long before the Revolution, in the hope that he would represent the matter to his majesty's ministers, and that they would put an end to the meetings of this dangerous society, or at least restrain its members from committing such excesses. But he was disappointed, and therefore thought it was his duty to lay them before the public.

"And Latocnaye," continued the Square, "treats his readers with a rigmarole story, that when he was initiated, an old gentleman asked him what he thought of Freemasonry. He answered, 'A great deal of noise, and much nonsense.'" "Nonsense! said the other; do not judge so rashly, young man, I have been a Mason these twenty-five years, and the farther I advanced the more interested I became; but I stopped short, and nothing shall prevail on me to proceed a step farther." In another conversation the old gentleman confessed that his quarrel

in the enlarged state of social intercourse. But its grand labor to bring about this glorious end, is to make its votaries good men and true; and as the strongest motive to virtue, it points their view to that Temple of immortal perfection beyond the present state, where social happiness is alone complete, but which you have endeavored to persuade men is only a visionary structure erected by artifice, and supported by superstition."

\*Lefranc seems to have improved on the fable invented by an English charlatan, and inserted in the Preface of a pretended revelation which had been published many years before; where the author unblushingly proclaims, for the purpose, we suppose, of obviating the suspicion of perjury, the incredible fiction that he acquired his knowledge from loose papers belonging to a merchant, to whom he was nearly related, who had been a member of the Queen's Arms Lodge, St. Pauls Churchyard. This relation dying about ten years ago, the Editor became possessed of his effects; and on looking over his papers, amongst others he found some memorandum of Masonry, which excited his curiosity so far, that he resolved to enter a Lodge without going through the ceremonies required by the Society. He first made trial on an intimate acquaintance who was a Freemason, and he readily returned the sign which was made to him. After a more particular examination on the part of his friend, as to where he was made, and when, &c., to all of which he answered with great readiness, he received an invitation to attend the Lodge as a visiting member. Elated by success, he consented to accompany his friend; and after the usual ceremony at the door, he was admitted by the Tyler, clothed himself in his apron, and took his seat as a Brother Mason. He further tells his readers that he was present at two initiations, and that the ceremonies corresponded with his deceased relative's papers. He then went to another Lodge, where he distinguished himself greatly in answering the Questions proposed by the Master, which he acquired from his friend's manuscripts of the Entered Apprentice, and Fellowcraft's Lectures.

with the Institution originated in his refusal, a long time previous, to accede to some treasonable proposals which were made to him by some members of his Lodge, ever since which he had been treated by the Fraternity with great reserve; and under the pretext of further instructions, they were anxious to soften down their seditious proposals by giving them a different explanation, for the purpose of removing the suspicions which he had formed concerning the ultimate scope of the Institution.

"Then the great guns were brought to bear on the Order," said the Square, "in the ponderous "Proofs" of Professor Robinson,\* and the Abbe Barruel's "Memoirs of Jacobinism;"† the latter of whom, with consummate skill, graced a losing cause by dressing up falsehood in great eloquence of language, and gilding discomfiture with selfish adulation. These two works created an immense sensation, although they were powerfully answered by Preston,‡ Jones,|| and other Masonic worthies.

"And the task was not difficult," said the Square. "If these unprincipled charlatans, abbes, and professors, had favored us with a few rays of truth to enlighten our progress through the vast region of darkness and error into which their copious tomes have led us, we might have afforded to excuse the evil for the sake of the good. But *obtrectatio ac livor pronis auribus acipiuntur* ;§ and instead of that, their

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\* "Proofs of a Conspiracy against all Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies. Collected from good authorities. By John Robinson." Edinburgh, Creech, 1797. The Second Edition, with corrections and additions: London, Cadell; and Edinburgh, Creech, 1797. Third Edition, still further enlarged: London, Cadell, 1798. Fourth Edition: London, 1798. This book was translated into French, and published by Thory in 1797; into German, and published in 1800; with other editions in 1802 and 1803; and also into several other continental languages.

† "Memoirs, illustrating the History of Jacobinism, by the Abbe Barruel, and translated into English by the Hon. Robert Clifford." London, 1797. Second Edition: London, 1798. This extraordinary book was originally written in French. It went through several editions in that country, and was translated into most of the continental languages. In support of his theory, Barruel tells his readers that a nobleman, who had been disgusted with what he saw in the Freemason's Lodges, reported it to the minister, saying that he considered it his duty to do this, though it might probably lodge him in the Bastille. The minister turned on his heel, and said, with a smile, "Be satisfied, my friend, you shall not go to the Bastille, nor will the Freemasons disturb the state." It appears also that the king himself had been informed of those dangerous proceedings. But being easy and confident, he did not know the change which had been produced in the minds of his subjects, till his return from Varennes. Then he observed to a friend, "How does it happen that I closed my mind against this? I was informed of it all eleven years ago, and refused to believe it."

‡ "Freemasons' Magazine," and "Illustrations of Masonry."

|| A Vindication of Masonry from the charge of having given rise to the French Revolution, in the "Masonic Essayist."

§ "What!" cried the scholar, "have you studied the classics?" "You ought hardly to be surprised at that," replied the devil. "I speak fluently all the barbarous tongues—Hebrew, Greek, Persic, and Arabic. Nevertheless, I am not vain of my attainments; and that, at all events, is an advantage I have over your learned pedants."—*ASMODEUS*.

publications present to our view one gigantic tissue of errors. False in principle, false in practice, false in facts, and false in detail, they are unpossessed of a single redeeming feature, although they passed through as many editions as "Jack the Giant Killer" and "Tom Thumb;" and every argument, every objection, and every surmise has been answered and refuted a thousand times over.

"As for Barruel, he was either deceived himself, or possessed with a wilful and wicked determination of deceiving others. The latter alternative appears the most reasonable; for it is barely possible that he could be misinformed on a subject, to the study of which he had devoted all his energies for the professed purpose of exposure and ultimate extinction. He tells his readers the improbable fiction that *initiation was absolutely forced upon him*. Hear his lachrymose confession from his own mouth, and wonder: "During the last twenty years," he says, "it was difficult, especially in Paris, to meet with persons who did not belong to the Society of Freemasons. I was acquainted with many, and some were my most intimate friends. These, *with all that zeal common to young adepts*, frequently pressing me to become one of the Brotherhood; and notwithstanding my constant and steady refusal, they determined to enrol me. Having settled their plan, I was invited to dinner at a friend's house, and was the only *profane* person in the midst of a large assembly of Masons. Dinner being over, and the servants having withdrawn, it was proposed to form themselves into a Lodge, and to initiate me. I persisted in my refusal, and particularly declined to take any oath to keep those things secret which were unknown to me. The oath was, therefore, dispensed with; but I still refused. They then became more pressing; telling me that Masonry was perfectly innocent, and its morality unobjectionable. In reply, I asked, whether it was better than that of the Gospel. They only answered by forming themselves into a Lodge, and commenced all those grimaces and childish ceremonies which are described in books on Masonry. I attempted to escape, but in vain; the apartment was very extensive, the house in a retired situation, the servants in the secret, and all the doors locked. I was then questioned, and my answers were given laughingly. In the end I was admitted Apprentice, and immediately afterwards Fellowcraft. Having received these two degrees, I was informed that a third was to be conferred on me. On this I was conducted into another spacious apartment, where the scene changed, and assumed a more serious appearance, &c. *Où, jam satis!*"

"Do you believe this medley of improbabilities?" said the Square, interrogatively. "No one does. There is not a single grain of truth in this overflowing measure of chaff. Freemasonry is not a proselyting system; no zealous young adepts can press their friends to become Masons, for the candidate is bound to declare that his application is purely unsolicited, or he would be summarily rejected. Again, no Lodge can be opened after dinner in a private house, nor in the presence of a candidate before initiation; the O. B. cannot be dispensed with: the Brethren have no grimaces and childish ceremonies; nor



can three degrees be conferred at one time. Such wild assertions as the Abbe has used to cajole his readers, may blind the profane and anti-mason, who will complacently swallow a camel's load of the most incredible scurrility, when directed against the Institution of Freemasonry; but no man of ordinary common sense could be deluded into believing such a mendacious statement, which violates all the ordinary principles by which Masonry is regulated and knit together.

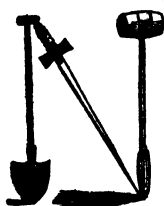
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## EARLY MASONS IN OHIO.

BY L. V. BIERCE, P. G. M.

### PLATT BENEDICT,

NORWALK, HURON COUNTY.



NOTHING is more difficult than to properly write the biography of the living. The fear of overcoloring, on the one hand, and giving too much shade on the other, when we know it will pass under the eye of the subject of the picture, renders the task a delicate, as well as difficult, undertaking. Should the meager materials I have been able to glean, of the life of "Father Benedict," be insufficient to do him justice, the bright trait that illumines his whole character, *his goodness*, will pardon me. I give the picture, not to please him, but as "a model character" for a Craftsman.

Platt Benedict was born on the 18th of March, 1775, and was consequently 81 years old last March. He was born in Danbury, Fairfield county, Connecticut, on a small farm owned by his father, and on which he spent his younger years in the most laborious employment. At the age of four years he rode and guided a horse before a yoke of oxen, in plowing, making a Yankee four-horse team—a boy, horse, and two oxen. So much of his time was required by his father in the labors of the farm, that his chance for education was quite limited.

He attended school in winter, and so much of the summers as he was not wanted "to ride horse in plowing," until he was eight years old, when he was put in charge of driving a team. When only seven he went as driver with his father to Fishkill, on the Hudson, to carry provisions to the American army. Working in summer, he attended school in winter, at the district school, till he was fourteen years old, applying himself to Dilworth's spelling book, the psalter, and Testa-

ment. At fifteen, to give a polish to his acquisitions, he went "one quarter" to the Free-school, in Danbury. Here he studied arithmetic, grammar, and surveying. In arithmetic he went as far as "interest;" studied grammar three weeks, and the rest of the time devoted to surveying. This completed his educational course. At the age of eighteen he went to Sheffield, Berkshire county, Massachusetts, in search of a school. He found a vacancy in the academy, and applied for the vacant professorship. Before he could be employed, it became necessary that he should be examined by "the minister." This examination, though severe in its character, he stood like a hero. It consisted—1st, in reading a chapter in the Bible; 2d, in doing a sum in each of the first four Rules in Arithmetic; and 3d, in spelling three long words.

He acquitted himself, in each of these varied branches of science, to the entire satisfaction of "the minister," who gave him a certificate that he was qualified to teach the academy. At the close of his 'quarter' he was highly complimented for the proficiency the scholars had made in the Catechism.

At the age of nineteen he took a school in South East, Dutchess county, New York, where he taught one quarter to the entire satisfaction of his employers, who offered him an increase of wages if he would continue with them; but the urgent calls of his father for his assistance on the farm, compelled him to abandon his favorite business and return home. He then continued to labor on the farm until the fall, before he was twenty-one, when he got married, and moved to North Salem, Westchester county, New York, where he commenced selling goods. He afterwards returned to Danbury, and during the war of 1812, kept a tavern in his native town.

In 1817, he concluded to try his fortune in Ohio, and accordingly started, in the month of July, and, after a tedious journey of seven weeks, arrived at what is now Norwalk, Huron county, and located near what is now the center of the village, though, at that time, there was not a house within two miles. For the first year there was no other family in the place.

In the spring of 1818, the county site was located on section 13, adjoining Mr. Benedict's, and he was appointed Postmaster.

The county site having been previously located at Aveny, on the Huron river, the proprietors of that town were dissatisfied with the change, and a great strife arose between the two rivals. To build up Norwalk, Mr. Benedict, and the others interested, gave a lot to Widow Mason, on which to erect a house for boarders, and the lot to the county, and \$4,000 in money, with which to make improvements.

In 1823, he was solicited to stand a candidate for Judge, but refused.

He named Hon. J. Southgate, who was elected. Mr. Benedict was elected a justice of the Peace in 1828, and again in 1832, and was elected Mayor of Norwalk in 1835, 1840, 1843, and 1856.

He appears to have but little of the pomp and pride of military life, as the only military offices he has held are Corporal, Sergeant, and Sergeant-Major, and never did military duty but three days, in which days he received those marks of honor. In the war of 1812 he was offered a commission in the regular service, but as it did not agree with his quiet and retiring manners, he respectfully declined it.

But it is his Masonic life that calls for particular notice.

In November, 1811, he was raised to the sublime degree of Master Mason in Union Lodge, No. 40, Danbury. He now applied himself to the study of the principles of Masonry, acting on the principle that what was worth knowing at all was worth *well* knowing. The mere formula of Masonry did not satisfy him; he sought for principles, for the reasons, the whys, and wherefores. Becoming well versed in the rituals and formulas, as well as in the constitutions and landmarks, he was elected Master of the Lodge in 1814, and held the office, by successive elections, till 1817, when he left the state for Ohio. He left Danbury in July, and, after a tedious journey of seven weeks, arrived in what is now Norwalk.

In 1815, he received the Chapter degrees, in Hiram, Chapter No. 1, Newtown, Fairfield county, Connecticut.

On his arrival in Norwalk, he found a few Masons scattered around the country, and with them signed a petition for a Lodge and Chapter in Norwalk. Both were granted on the 17th of April, 1821. The Dispensation for the Lodge was signed by John Snow, M. W. G. M., and that for the Chapter by Davis Embree, M. E. G. H. P. Brother Benedict was appointed S. W. of the Lodge, and S. in the Chapter. In 1825, he was elected Master of the Lodge, and was Master, by successive elections, until 1848.

In 1827, he was elected H. P. of the Chapter, which office he held till 1852, and by his faithfulness and zeal, preserved the Charter. "The Morgan excitement" was now in the full-tide of successful experiment. The mercenary seceded—the cowards abandoned the Order—the faint-hearted abandoned the Lodge, until not enough could be found to carry on the work. A motion was made, and carried by a majority vote, to surrender the Charter, which was done. Supposing there would be no further use for it, the Chapter gave their interest in the Lodge Hall to the Methodist Church. In 1836, Bro. Benedict attended the Grand Chapter, and asked to have the Charter restored. This was done, on his paying the grand dues, which he did from his

own pocket, and continued to pay them till 1849, before enough could be collected from the scattered captives to open a Chapter. In 1828, he received the order of High Priesthood, at Columbus, and was elected Treasurer. The same year he received the Encampment degrees in Worthington, Encampment No. 1, John Snow, G. C. In 1847, he received the degrees of Royal and Select Master at Mansfield, and wrought his regular hours for the good of the Order, and many of them while all prying eyes were lost in sleep.

In 1848, he joined in a petition for an Encampment at Republic, which was granted, and Bro. Benedict appointed C. G. This Encampment is 25 miles from the residence of Bro. Benedict; but though past his four score years, it is believed he has never failed attending a regular meeting. No state of weather or roads is any obstacle. With his pilgrim staff he pursues his journey, and is always welcomed to the feast of truth.

In 1852, he was elected G. C. of the Encampment at Republic, and declined a re-election as H. P. of the Chapter at Norwalk.

In 1855, he applied for a Council of R. and S. Masters at Norwalk, which was granted, and Bro. Benedict appointed T. I. G. M.

In 1848, he was elected E. G. K. of the Grand Chapter of Ohio, and re-elected in 1850, 1854, and 1855, which office he now holds. He is also C. G. of the Grand Encampment of Ohio.

Simple and unostentatious in his manners, with a countenance all beaming in goodness and good nature, he is ever welcomed by all as the personification of Masonry. So identified is he with the Grand Lodge, that it is often remarked that it cannot be opened till Father Benedict arrives.

He is still hale and hearty, as straight and active as a man of twenty-five, and gives promise of a long life of usefulness yet to come. *So mote it be.*

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**EXAMPLE** is a living and most impressive instructor, which makes its lessons tangible and leaves them before us to enforce their truth. Verbal lessons, though ever so truthful and impressive, are soon forgotten; but a good and useful man's example follows us all along life's weary pathway, and ever and anon repeats its solemn injunctions. If you would make your mark in the world, and be remembered with pleasure when you are in the grave, *live* right. Whether you say much or not, *do a great deal for humanity*, and it will not be forgotten.

## ACTS BETTER THAN WORDS.

BY MRS. SOPHIA H. OLIVER.



N a mission of mercy a mason was bound,  
 When the white fleecy snow lay in drifts on the ground,  
 When a fair little girl, with her white naked feet,  
 Pass'd hastily by, o'er the ice-covered street;  
 She held in her hand a light parcel with care,  
 And hurried along with a matronly air;  
 Ah! poor little child! prematurely grown old,  
 Time blights not his victims like hunger and cold.


With a throb at his heart, and a tear in his eye,  
 The friend of Humanity saw her pass by;  
 Saw her stumble and fall, on the slippery street,  
 And painfully wound her poor uncover'd feet:  
 Just then, a fair lady in splendor array'd,  
 In rich furs, in jewels, and heavy brocade,  
 Came out from her mansion, and softly and mild,  
 With eyes beaming pity, she spoke to the child.

"Say, where do you live dear, and what have you there,  
 In the parcel you hold with such miserly care?"  
 "I live in an alley, no lady could find,  
 And these are some slippers for mama to bind,  
 And they must be covered with spangles so bright,  
 For a lady to wear to a party to-night.  
 I must hasten along, for the shoemaker said,  
 He'd give no more work, ma'am, if this was delay'd.

The lady blushed deep, for a name she descried,  
 Her own name she knew, on the slippers inside;  
 When hastily bidding the child an adieu,  
 She entered her carriage, and pass'd from the view;  
 Not one piece of gold from her plenteous store,  
 To bring warmth and cheer to the suffering poor;  
 Oh! fruitless are words, though the sweetest e'er sung,  
 If the hand responds not, to the words of the tongue.

But the Mason, the friend of the poor and oppress'd  
 While sorrow and anger were thrilling his breast,  
 Now follow'd the child to an alley of gloom,  
 Up the rickety stairs to her comfortless home.  
 Oh! soon on the hearth-stone a bright fire glow'd,  
 And a table was spread with the gifts he bestow'd,  
 And never again did those poor little feet,  
 Walk naked and cold, o'er the ice-cover'd street.

## FROM THE INDIAN NATION.

HE following letter from a valued correspondent and intelligent Mason is worthy of attention. The writer resides in the Indian Nation west of Arkansas, and has long been a close student and a diligent workman in our mystic temple: we are gratified at finding one so well skilled in the Royal Art, so fully sustaining the great doctrines for which we have so long contended.—ED. REVIEW.

*Tah-le-quah*, April 9th, 1856.

BRO. MOORE:—As so many are enquiring of you through the Review about Masonic duty, and some are putting one construction and some another upon the principles of our beloved Order, until the cap-stone has been removed and our temple is shaking to its foundations, permit one who does not make large pretensions to knowledge, but who claims to have a good memory, to give his opinion about Masonic duty.

Well do I recollect that hour of night, and the solemnities of that hour, when about sixteen years ago I first beheld the beauties of Masonry. The Great Light lay before me, and it was then I was taught that it should be the rule of my faith and practice in life. This same teaching every one receives when he first enters our Order. Then why the controversy upon the subject of duty? Our moral trestle-board is before us in the Lodge, in our processions, and as we follow the remains of a departed Brother to the chambers of the dead; and it *should* be before us as a guide to our feet and a lamp to our path while we journey through the troubles and cares of life. The Bible! *He alone who hath it need not stray.*

Does a Mason lack wisdom? Let him go to the Bible: does he wish to know his duty to his God, his country, his neighbor, or himself? Let him go to the Bible, the "Book of Books," and there he will read words spoken by the Grand Master of the Universe—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself;" and he is there also taught to "Keep himself unspotted from the world." Then, brother, take the Bible for your chart, and and it will safely guide you over the tempestuous sea of life into the haven of eternal rest, where the Grand Master of the Celestial Lodge presides,—where all controversy will cease, our labors be at an end, and we shall refresh ourselves with our brethren who have gone before us, and be partakers of the glory of God through an eternal existence.

I profess to be a Mason, and I regret that my life does not correspond more fully with its teachings; but if the Bible was not in the

Lodge, my case would be still worse. What, to take the dim light of Nature as my guide! It is true, "the heavens declare the glory of God, and the firmament sheweth his handy work," but the great Light of Revelation illuminates the path of life, and gives us the assurance that when the toils of life are over, there is a better land at which we may arrive, if we improve our time and talents here agreeably to the command of God. If I were appointed to investigate the character of a candidate for Masonry, my first enquiry would be—does he believe in the Bible? I could not, I would not, I dare not give my consent to or assistance in conferring a degree of Masonry upon that individual, whatever his station may be in life, who denies the truths of the Bible.

Fraternally Your's,  
C. M. D.

#### MARTIAL MUSIC AT MASONIC FUNERALS.



WE make the following extract from a letter from Cambridge, Indiana, as it touches a subject of general interest to the Craft.

"Having been housed up for three weeks on account of a lame foot, I have had time for reading. I have overhauled my books and old files of papers. In looking over the Review for past years, I have enjoyed much pleasure, for the older the volumes become the more I revere them. In this work, I was reminded of one question which I have never seen answered, and I would be glad if you could answer it for me. *When and where did the practice of using martial music at Masonic funerals originate?*" I am led to ask the question from a dislike that I have to the custom, though we have abandoned it here. Can you furnish any information on this subject?"

Your's, J. S. S.

We cannot tell *when* or *where* the practice alluded to originated, and feel some regret that it ever originated at all. We never could conceive any propriety in the practice, nor any thing *Masonic* about it. One thing we are sure of—it *does not pertain to Masonry*, nor does any law, rule, or ritual require it. It is altogether foreign to Masonry,—an item picked up in other departments of social life, and used among us simply *because others used it*. It is doubtless borrowed from military customs, where it is entirely appropriate; but when incorporated into Masonic usage it is nearly as much at home as singing psalms would be in a Quaker meeting.

We admit that a solemn dirge, well played, adds impressiveness to a funeral cortege, while bearing the body of a departed brother to the tomb; but how much do the lively marches and spirit-stirring airs, usually performed by these bands on their return from the grave, detract from the solemnity of the occasion? We have often thought that the account was more than balanced.

"But it is laid down in our forms of processions." Agreed; but it is not put there as an essential part of the services. The practice obtained to some extent when the first "Monitor" was published in America, and Bro. Webb merely designated its place in the procession, without *requiring it*. It would be a singular thing, indeed, if Masons could not bury a deceased brother without calling in the aid of those who are not Masons to perform a part of the obsequies; which they would be compelled to do if martial music were *required* by the rules or usages of the Order. Not one time in a thousand are all the musicians, who "blow and beat" on such occasions, members of the Craft. To bury a brother with the honors of Masonry requires nothing but what every well regulated Lodge can furnish, and no duty but what Masons, *as such*, can perform.

Our views in relation to this whole matter, are stated at large in the 6th Volume of the Review, page 181, to which we respectfully refer our correspondent.

ED. REVIEW.

#### LETTERS FROM THE NORTH-EAST CORNER.—NO. 6.

BY AN OLD WORKMAN.



RO. MOORE: It is some three years since I sent you my last letter, from this quiet retreat. I have thought of you often, and of your efforts in behalf of our venerable and valuable association; I have watched the progress of events, the influence of ideas and doctrines promulgated, and I have seen the workings of Masonry sometimes with fear, and again with rejoicing.

With so many different classes of men crowding to our ranks, with such a vast variety of tastes, habits, and opinions, it cannot be expected but that collision of sentiments will sometimes occur. To expect otherwise, would be to require more than can be looked for from human nature in its present imperfect condition. We see "in part," we know "in part;" and while wandering through the dim obscurity of the present life, we shall not be able to see or understand perfectly. That



privilege is reserved for the development of an immortal being, when the cloudless sun of eternity shall beam upon our renewed existence; in a world where there is no light, nor decay, nor death; but where a matured and perfected being shall be crowned with the heritage of a deathless immortality.

I have not forgotten the solemn injunction I received when first I reached this spot—the North-East Corner; nor the now venerable man who then addressed me. He still lives, in the sere and yellow leaf of life, with as warm a heart and a soul as full of kindly sympathies as when he first greeted me in this the first resting place I found on my journey through the mysteries of masonry. I think of him often, and, though absent, he is still my counsellor and guide. The first lesson he gave me has been the study of my life; and I shall ponder on it to the end of my journey, though I should be permitted to reach the utmost boundary the great Master has assigned as the limits of our stay on earth. "*A just and upright Mason,*" It should be written on our door posts, engraven upon our hearts, and remembered as the great motto of life. How much there is in it; How full of monition; how pregnant with solemn and important instruction! It not only involves our personal duty and personal happiness, but there is connected with it the individual rights and privileges of others, as well as the associated duties we owe to the Craft at large. We *may* be just to individuals, but not to the craft in the aggregate. We owe a duty—many duties—to the Order, as an institution; and without discharging these latter, however strictly we may have the former, we cannot be said to be just and upright Masons.

The same noble man who laid the preceding injunction upon me, also bade me be as ready to impart as to receive. This is peculiar to Masonry, among social organizations; and there is in it much wisdom as well as sound philosophy. It is said of the followers of the great Prophet of Judea, that they "had all things in common," at least so far as their worldly substance went. But among Masons, their knowledge of the mysteries and their experience as workmen is common stock—no unimportant capital, either, on which to build a moral and intellectual competency. Whether I have toiled in felling and preparing the timbers away up on the rocky declivities of Lebanon, or labored in the quarries on the plain of Zeredatha, to prepare and perfect the materials for the building; or whether I have aided in conveying them to Joppa, and from "thence by land to Jerusalem;" or in placing them in the walls of that glorious temple, without the sound of axe or iron tool; wherever the labor may have been performed, whatever may

have been acquired is the common property of the Craft, and every worthy brother is entitled to share in it.

But we are too often ready to say we have nothing to divide—have made no accumulations, we are but learners still, though a life-time may have been passed in labors. Perhaps we are mistaken in this; and could we view the result of past efforts from a different standpoint we might come to other conclusions. *We are never poor while there are others poorer than we*; and we should rather look upon *their* meagre store than upon our own. If two rays of light have penetrated the gloom which surrounds us, but one may have reached others. If we search, we shall doubtless find something to impart, though our own stock may be small. And then, “giving does not impoverish,” for the effort to impart knowledge always increases the store, and the act of distributing adds to our opulence.

But I suspect, Bro. Moore, you will think I am writing at random, and that my remarks fail in a pointed application. Hear me out, and then judge. I do not claim superior wisdom; nay, in masonic knowledge and experience, gathered from close and extensive observation, I consider, without any mock humility, that I am far inferior to many of my brethren; yet I have learned a few things, and as general principles I regard them as a mine of wealth to those who will work them. If I have not at command jewelry to scatter freely among others, I can at least point to where the treasures are buried, and urge the seeker to dig there for them. “Such as I have I give unto thee.”

From my resting place in the North-East Corner, I have a fine opportunity to discover the approach of danger, and it is my duty—my imperious duty—to give notice of it. Perhaps I am mistaken in my apprehensions, but if so, it will do no harm to give signal of an enemy. If no danger can be there, none can accrue. A lodge in my immediate neighborhood has been almost destroyed by an insidious but intangible enemy that has crept in unobserved, and secreted itself among the rubbish. In dimensions it is insignificant; in form and figure it is harmless; but its activity is unceasing and its poison is deadly as the adder’s. It strikes unseen; and though its wound is scarcely perceptible, the injected poison rankles and swells and spreads until the deadly *virus* contaminates the whole body, and distortion, death, and dissolution succeed. I will give an alarm at a venture, and signal an enemy above the horizon. If I am mistaken, I shall rejoice; if not, let all hands prepare to bear down on him.

In the Lodge to which I have referred, there were a large number of excellent Masons. For years they labored together in peace, each striving with the other as to who could best work and best agree.

The temple went up in strength and adorned with beauty; brotherly love, like a living cement, bound them together in endearing bonds, and all seemed prosperous and happy. But the members were citizens, as well as Masons, and their political proclivities were almost as various as their names or features. While these peculiar opinions were kept out of doors, all went well and harmonious. But political warfare waxed warm, and, for want of caution, the discordant element was permitted to gain an entrance into the Lodge, where no such unhallowed things should ever be allowed.

For a while its presence was only discernible in cold, distant, distrustful looks; the wary stratagems and bitter feuds of political meetings were pictured upon the features of the members. It was the shadow which politics cast on every thing beautiful and lovely, within reach, and the genial radiance which should always pervade the lodge-room could not dispel it. Political differences grew into bitterness, and antagonistic opinions into antagonistic feelings; and hearts became estranged, which, but for this moral miasma, had sweetly mingled in fraternal affection. Kindness, brotherly regard, personal deference and respect crept, weeping, out of doors, while personal dislike and bitter animosity stalked boldly into the abode of peace.

The master of that Lodge was a good man, but lacked the requisite firmness and decision to meet the exigency. It required more keen discernment, a deeper insight into the springs of human action, and a readier address in controlling the passions and actions of others than the good brother possessed, to enable him to guide his vessel safely through the storm. An applicant was rejected for no other cause, as his friends asserted, and doubtless believed, than being of a particular political party. The consequence was—reprisals; the next applicant was on the other side, and he shared the same fate. These events only increased the tide of personal feeling, and in the melee Masonry became the foot-ball for partizan bitterness and personal hate. Men who had stood breast to breast and shoulder to shoulder in striving to heal the woes of bleeding humanity—men who had pledged eternal friendship and unfaltering regard, scowled at each other with undying hate. *Poor human nature!*

There is something to be learned from all this; for it is possible, in most cases, to educe good out of evil. These good brethren, if they had ever known, had entirely forgotten, the true spirit and principles of Masonry. Passion had usurped the throne of reason, and the law by which it ruled was hate instead of kindness. They should have considered the lodge-room as holy ground, and, like Moses, "put off their shoes" when they entered it. Instead of this, it was made the place

of conflict and the arena for war, and the vilest passions of humanity filled the place consecrated to the purest friendship.

Do you ask me what should have been done? I answer, first, it was a misfortune that a clearer head and stronger will had not been at the helm—that one better skilled in government did not occupy the East. It was a misfortune that the members did not stop and reflect—did not carefully examine their hearts—before they brought the demon of discord into the Lodge with them. It was a misfortune that he who occupied the West, did not *see* and *know* that *none* left that hall “dissatisfied.” It was a still greater misfortune that the W. M. did not open and close his Lodge on the third degree in *ancient* and *ample* form, and at a particular point in the process explain to them the *five* several relations with their attendant duties. Of this I cannot here “speak more particularly,” but every intelligent Mason will understand my allusions.

In the second place, it was a misfortune that the Grand Master had not been made acquainted with the true state of the Lodge, and if the evil could not be arrested, at once arrest its charter. Better have no Lodge than such a one; better cut off the defective limb, than suffer it to corrupt the whole body. In a future letter I may tell you of other strange things I have seen: ’til then, adieu.

## THE TEMPLE AND ITS BUILDERS, No. 7.

BY PROF. E. S. LIPPITT.



HE long and weary night of the Babylonish captivity was drawing to its close, when Cyrus came to the throne. In sorrow for seventy years, with harps upon the willows of the river bank, had the Jews lamented the destruction of their city and Temple, and the desolation of their land. But though cap-

tives, God had not entirely deserted his ancient people. One after another signal marks of His protection and care appeared, to awe the heathen and gladden the heart of the exile. The three Hebrew children came forth from the fiery furnace without the smell of fire upon their garments; Daniel interpreted the dreams of the haughty king, read the hand-writing upon the wall, and slept unharmed in the lion's den, during this era. Prophecy also foreshadowed to the desponding Jew the deliverance from bondage, which the Lord would

work out for them. Jeremiah declared that seventy years should be the limit of their thralldom, and that Jerusalem should rise again in splendor and beauty.

Cyrus is one of the most remarkable men of history. His name and character stand out in distinctness and beauty above all the heroes of antiquity. A great warrior, a wise prince, a just ruler, an amiable man, bearing in himself all the virtues that clothe man with honor and dignity, he has been the object of universal admiration and panegyric. Nor are these encomiums of ancient and modern historians undeserved. As a child he was remarkable for his personal beauty and goodness of heart ; as a prince and king, for the equity of his government ; as a warrior for the extent and brilliancy of his campaigns. Prophecy pointed her far-reaching finger to him, and asserted that he should set the captive free and rebuild the desolated walls of the holy city. Cyrus himself seems to have recognized the design of God to use him as an instrument for the restoration of the Jews, for no sooner had he ascended the throne than he summoned the leading men of the captives, and relating the significant prophecies relative to himself, assured them that in accordance with the Divine prediction he was about to restore them to their native land, and aid them in erecting the Temple afresh and rearing again its long dismantled altars.

He accordingly issued a proclamation to all his empire to this effect : "That the Lord God of heaven hath given me all the kingdoms of earth, and hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people ? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem. And whosoever remaineth in any place, where he sojourneth let the men of his place help him with silver and with goods, and with beasts, besides the freewill offerings for the house of God that is in Jerusalem."

At this proclamation the elders and leaders of Israel gathered themselves together to return to their native land. But many were found who were unwilling to leave their possessions or break away from the ties that bound them to the land of their exile. Each strove to gather as much gold and silver and precious stones as possible, to take with him to Jerusalem. Cyrus also brought forth all the splendid service of the Temple, which Nebuchadnezzar had carried away, and sent it to Jerusalem. This is the list, according to Josephus : Fifty chargers of gold and five hundred of silver ; thirty vessels of gold (for pouring the drink offerings) and three hundred of silver ; thirty vessels of gold

and two thousand four hundred of silver, with a thousand other large vessels.

The whole number of those that went up to Jerusalem, was forty-two thousand, three hundred and sixty. These, with their cattle and horses, left Babylon, and when they reached Judah, settled again in all the cities of their former abode, after they had made their offerings toward the construction of the Temple and the institution of the Temple service.

At the same time Cyrus sent a letter of instruction to all the governors of the provinces of Syria that they should not hinder the Jews in the prosecution of their work, but aid them by all possible means, and all the expense should be deducted from the amount of their tribute. He sent with the Jews his treasurer and other officers who should have in charge the sacred utensils until the Temple should be built, and exercise a general oversight of the whole work. After a short time the Jews brought up their gifts to Jerusalem, and having erected an altar there, even before the foundation of the Temple was laid, offered sacrifices in accordance with their ancient usage. They also kept the feast of the tabernacles, and the new feasts of the moons, and performed all the daily offerings according to the law of Moses. At this time money and oil was also brought to pay the masons and carpenters, and the men of Tyre, who had been employed to cut the cedars from Lebanon and float them in rafts to Joppa, the port of Jerusalem. Two years and two months had now passed since their return, when all were invited to come up to Jerusalem to attend the laying the foundation of the Temple, the materials for which had now been made ready. And when the foundation had been laid by the masons, the priests who stood by with silver trumpets, and in their robes of office, and the Levites, with cymbals, to sing praises and give thanks to God for his enduring mercy to Israel. And as the solemn chant of the priests rose high into exultant strains of thanksgiving and joy, the people joined with shouts of praise that the foundation of the Temple were laid. High hopes swelled exultant in the bosoms of the faithful Israelite, that the sanctuary of the Lord should not only be rebuilt, but Jerusalem should yet again become the pride and joy of the whole earth, her walls arise in more than ancient strength, and her streets be thronged with princes bringing tribute from many and far distant lands.

But there were many of the fathers in Israel whose eyes had gazed upon the stately splendors of the former Temple, who now gazed upon these contracted foundations of the new house, who could not restrain their grief but wept aloud. What sad memories of seventy long years

of servitude arose to their minds. The sack of the city, the demolition of the Temple, the fatiguing march, the cruel wrongs heaped upon them in a strange country, the glad deliverance and joyful return, and yet the meagre company gathered now, compared to the multitudes of the chosen people who used to throng the gates of Zion, all, all rushing tumultuously upon their spirits, caused them to mingle loud lamentations with the joyous shouts of the younger portion of the assembly.

The enemies of the Jews were not idle during this time, but did all in their power to hinder the progress of the building. The Samaritans came and asked to assist in building the Temple, and when refused did all in their power to weaken the hands of the people. They bribed the officers of Cyrus, who was engaged in wars and did not give his personal attention to the work, so that all those things were neglected which Cyrus bade them do, and the work was much delayed. In the meantime Cyrus died.

When Cambyases ascended the throne, these princes of Syria wrote to him announcing that the Jews were rebuilding their city and Temple, and warning him of the effect, declaring that if the king would search the records he would find that it had always been a rebellious city, and that in past times it had been ruled over by mighty kings, who had pressed their conquests even to the Euphrates, and that if the walls were allowed to be built they would soon refuse to pay tribute or custom, and that they would once again seize upon all the territory this side the river.

The king paid attention to these things, and commanded them to go up to Jerusalem and positively prohibit the further erection of the city walls or Temple, whereupon the work ceased until the second year of the reign of Darius.

At that time Haggai and Zechariah began to prophecy in the name of the Lord, and the people were stirred up to go on with the Temple. The work was recommenced by Zerubbabel, and pushed forward with great alacrity. The governor in vain tried to stop its progress and then addressed a note to Darius, setting forth the disobedience of the Jews and urging the king to issue a decree to arrest the work. The Jews also sent a letter to Darius, setting forth the facts, and urging the king to examine the record and he would find a decree issued by Cyrus, granting them the right to rebuild the Holy City. Darius having received this letter referred to the decree of Cyrus, which was found among the records at Ecbatana, and commanded the governor of Syria to act in accordance with it and assist them in the work and defray the expenses from the tribute of all Syria, and to give them bullocks and other animals necessary for their daily sacrifice.

Josephus relates that Darius had made a vow that if he became king he would rebuild the Temple and city of Jerusalem. Accordingly when he had ascended the throne, to fulfill his vow and not give offense to the heathen people in his dominions, he had recourse to the following expedient. Zerubbabel, who was an old friend of Darius, hearing of his ascent to the throne, went up to Babylon to put him in mind of his vow, whereupon Darius made the following proclamation: "That whosoever should make an oration about points that he should enquire of, such as should be most agreeable to truth and the dictates of wisdom, he would grant it as a reward of his victory to put on a purple garment, to drink in cups of gold and to sleep upon gold, and to have a chariot with bridles of gold and a head tire of fine linen, and a chain of gold about his neck and to set next to himself, on account of his wisdom, and should be called his cousin." He then proposed these questions: Which is strongest,—wine, kings, or women and truth? After two of his courtiers had spoken of wine and kings, Zerubbabel, according to arrangement spoke of women and truth and won the victory by universal acclaim. Thereupon the king being publicly reminded of the decree of Cyrus was the better able, without offense, to carry out the settled purpose of his heart.

In the sixth year of the reign of Darius, (according to Josephus, the ninth,) the Temple was finished and dedicated with great joy and appropriate ceremonies. They offered in sacrifice one hundred bulls, two hundred rams, four hundred lambs and twelve kids of the goats according to the number of the tribes.

The dimensions of the Temple, according to the instructions of Cyrus, were much less than those of the Temple of Solomon. The porch was only half as high, being sixty cubits. It was lacking also in the gorgeous decorations that made the first Temple seem only of burnished gold and polished cedar. Many of the sacred utensils too had been destroyed. But above all the Ark of the Covenant was wanting, with its mercy seat and overshadowing cherubim. This had been burned in the destruction of the Temple. The tables of stone, the pot of manna, Aaron's rod, the brazen serpent and all the mementoes of their bondage in Egypt, their wanderings in the wilderness and past history were lost. But joy filled the Jewish heart, for he was again in the promised land enjoying the inheritance of his fathers. The Holy City was accessible, the Temple again could be entered for communion with God. Above all, God no longer showed himself an avenging God, but one whose mercy endureth forever.

VOL. XV.—11.



## AFFAIRS AMONG ENGLISH MASONS.

LODGES IN THE WEST AND SOUTH, CANADA, MALTA, TRINIDAD.—OUR DUTY.

IN our preceding number we drew attention to the address of our Canadian Brethren to the Grand Lodge of England, embodying the reasons of their severance. We now return to this painful topic, and whilst a host of correspondents has given us ample proof that the spirit of Freemasonry yet lives, and breathes an earnest sympathy with our transatlantic members, we think it our duty to inform the Craft that, from accounts newly received from other quarters, not only the union, but the very liberty and almost the existence of the Order is threatened. It is a melancholy office to receive, now that the evil is done in great measure, promises from active resolvers, *ex post facto* watchmen, who are all pulling at the door of the stable, where the horse *used* to stand. Of course if those who wish to stay the future baneful effects of Grand Lodge's apathy and incompetency be sincere, we shall afford them in this paper ample incentive for their most vigilant and earnest exertion, since it will appear not only that the Canadas are lost to us, but that the grossest persecutions are allowed to occur against our brethren in Trinidad and Malta, which we fearlessly assert would at once be checked by an energetic action upon the part of the Masons here. We don't hold out much hope of any thing being done by the Grand Lodge of England, in its present state, towards any amelioration of our foreign Brethren, or the maintenance of its own respect. That somnolent body has already lost its prerogative over Canada, and, like the electric eel, possesses the power of benumbing every object within its scope, whilst dragging on in its congealed veins a torpid semi-existence. Like Dante's Inferno, "hope comes not" there; and whilst Masons allow such a gross contravention as the present of all recognised constitution to exist in the appointment of their Supreme Body, they deserve no better state of things. We write now to those good men and true who feel for Masonry, abroad and at home, as for some high delegated trust, some really important responsibility, some conscientious privilege to help the Brethren of all "people and languages:" and we think that, as to the season at which their strenuous exertions are required, when they peruse the following consideration of what our home abuses have led to in Canada, and the statement of persecution endured by the Maltese and West Indian Brethren, they will admit "it is high time."

We find, then, that as to Canada, forty-one Lodges, more than double the number ever associated to erect a new Grand Lodge, have united in the establishment of a Grand Lodge of Canada; and whilst we admit both the reasonableness of their act, and the decorum which characterizes its declaration, we think all must acknowledge, notwithstanding the potent argument of distance operating to produce a necessary severance, that the latter would not have occurred had common courtesy been exhibited towards the primary representations of their condition, by their English parent. It is astonishing how much inconvenience men will readily submit to, if they are only treated with civility, and their requirements candidly and promptly considered; and

how soon, on the other hand, evils, hitherto quietly endured, grow intolerable when inattention to their existence is manifested by those who have the means of cure. Granted, therefore, the inconvenience of distance; the diversity of interests, resulting from Lodges hailing from no centre of union; the injustice of distant provinces being mulcted to support a parent Lodge, from which they are substantially alienated; the unreasonableness of nomination of officers being vested in those who were ignorant of peculiar local requirements, which are the grievances set forth in the Canadian manifesto; yet it is evident the head and front of the offence—that which broke down the last remnant of affinity to England—was the discourteous apathy, or unbusiness-like disregard, with which repeated communications from Canada were treated by the Grand Lodge, its Secretary and Registrar. A short method of judging conduct in communities is simply to place them as man and man. Should we wonder, at all loss of respect towards that person who, though respectfully addressed and repeatedly invited, could not even recollect the common rules of politeness so far as to answer a letter? And if grievances were the subject to which sympathy was in the mildest terms solicited, who allowed them to exist, whilst he persevered in stolid indifference or lofty inattention? If the offices of Grand Master and other members of Grand Lodge are to become a mere sinecure, and to be perpetually maintained as vehicles of patronage, for a few, we may rely upon it that not Canada only, but the West Indies, and every other foreign Lodge hailing from us, will soon mark their proper contempt of our inefficiency and neglect by getting rid of allegiance to what must in that case prove an incubus, not a benefit. It is impossible to read the Canadian address without a feeling of indignation that those who exemplify in every line of their manifesto, the most true masonic forbearance, should have been so treated; *of indignation also at ourselves, whose apathy is the secret cause of the callous impotency of Grand Lodge.* Are we so stultified in our toadyism that nothing but rank in our Grand Masters will serve our turn? Do we love the head of gold so much that we ignore altogether the tottering incapacity of the feet of clay? Were the Grand Masters and their officers chosen in the purer days of Masonry for rank, above merit? What position did Desaguliers hold in the peerage? Or if personal influence in society is needed for the benefit of the Craft, is it now so scant of noblemen, that we are obliged, for the say-so of the thing, to put up year after year with the present Grand Master, who, these very evils greatly prove, as it is notorious also, never exerts himself for the Craft at all?

Yes, had an energetic, talented Mason held the reins of office, we should have heard nothing of the severance of Canada. The evils our brethren complain of justly would have been anticipated, and remedied without solicitation, not, as now, wrested from us; but if the heart be inert, it is useless to look for health in the extremities. We have deservedly lost Canada, and under circumstances affixing a lasting stigma on our Masonic discourtesy and non-observance of the first principles of propriety. It is all very well to trumpet forth the virtues of past servants, but a powerful organization like our own cannot

sacrifice its wide-world interests to the namby-pamby maudlin of compliment. If the most important officer grow incompetent for business, we are rich enough to pension him ; but Masonry cannot afford to lose its self-respect and imperil its dignity by keeping in office the inert and exhausted agent of its operation. Now that the evil is done, active determination is generally announced to us, by influential Masons, to recall the Craft to a sense of its duty in restoring the law of triennial re-elections of the Grand Master, and sure we are no healthy tone can be recovered by the Order until this most necessary amelioration of the present state of things occurs. A glance at the affairs now pending and lately occurrent in Malta and Trinidad, will show that no delay should be allowed to occur in strengthening our outposts in these quarters ; and until a more efficient Grand Master be appointed, we earnestly call upon the Craft to co-operate individually, and by a public meeting give utterance to a manifesto which may stop persecution by engendering a greater knowledge of our anti-political and anti-sectarian principles, and at the same time may re-animate those Brethren who are suffering from the tyranny of priestly bigotry and ignorant superstition.

From Malta, then, we have, in the *Morning Post* of March 3d, 1856, the following description of the successful war waged against our Order by the Romanist priests ; and that the *pious* (!) character of our persecutors may be estimated, we shall annex a story from the same paper's correspondent, of an escapade, unfortunately not singular, but, on the contrary, *characteristic* of these wolves in sheep's clothing.

It seems a festive occasion, supper, &c. was to come off among the Craft ; the rooms were fitted up, the musicians appeared, and every thing promised a pleasant re-union of kindred hearts. The paper goes on to say—

"The arrivals of ladies and gentlemen were numerous, and the various members of the Lodges, and particularly the knights of St. John of Malta, with their gorgeous apparel and banners, appeared to great advantage, on some of whom the death's-head and cross-bones were most conspicuous. The moment they appeared, the whole of the orchestra, to a man, took up their fiddles and other instruments, and rushed out of the room, leaving all in the greatest state of consternation, and the company to dance as well as they could. *It has been ascertained that this affair took place in consequence of the inveterate hatred which the priesthood have to Freemasonry. For the last month, and during the time this annual entertainment has been getting up, they have done every thing to prevent it ; and they have gone so far as to denounce it and Freemasonry in their cathedrals and places of worship, and threatened all kinds of imprecations and excommunications upon the heads of those who belonged to the Order ; and, strange to say, such has been their success, that but one Maltese, and he a nobleman of high rank, had the courage to be present with his English Brethren.*"

And what is the cause of this "holy anger, this pious grief," on the part of these exemplary denounciators of light and knowledge ?—simply that cause which has ever been potently operative in stimulating popery ; innate repugnance to the independence of the human mind. The moment you read, think, act for yourself, rely upon having an implacable though often a secret foe in your real popish priest. We say *real*, because half the popish priests do not themselves believe what they

teach the people; but in one thing they are sincere, namely, a cordial hatred of every community or individual who or which dares to keep a secret from the confessional, or to let in light and philanthropy upon the human soul, undimmed by the dull and stained panes of the dark lantern of priestcraft. So unacquainted are these sacerdotal Tybalts with our real objects, that though our very principles ignore politics and schismatic controversy, these priests, as ignorant of Masonic and general history as they are of biblical truth, fully believe that we are the aiders and abettors of every political disturbance, and that if ever the pope is blown up in the Vatican, some Prov. Grand Master will assuredly fire the barrel. We have ourselves had converse with a learned *abbe* in Paris upon Masonry, and the ignorance as to it, of the poor man, now more enlightened, was pitiable. He had the merit, however, of being an unimpeachable character, and in this respect was a striking contrast to that of our Maltese assailants. Here is the latter stereotyped in the *Morning Post*, and a very pattern-card is he of the tribe; if our Maltese brethren allow themselves to be led by the nose by these vituperators, they deserve to have it tweaked severely for their pains. Behold the exemplary Giovanni!—

“The gossiping community have been very busy, during the last day or two, in consequence of an extraordinary elopement of a priest of one of the highest orders with an English lady, the widow of an officer of the E. I. C. S. He was in the habit of visiting her every day for some weeks past, for the alleged purpose of teaching the guitar, and on Friday morning both were missing. Inquiries were made, when it was ascertained they had taken a passage to Alexandria on board the French steamer. He had the precaution to change his dress—that of a Franciscan friar—for a smart livery servant’s. The indignation of the priesthood is something remarkable, because the people are beginning to ascertain, that of late, they have committed some strange improprieties, and excommunication and banishment have been necessary. The lower order of Maltese, who are held in the greatest subjection by them, are beginning to think they are only flesh and blood like themselves.”

“Like themselves,” quotha! We fervently hope not; yet, if these be the shepherds, no wonder the flock goes all astray. However, it is clear that the sooner these sensual dullards are held in check, the better; and to do this requires—we speak advisedly—only some energy on the part of Grand Lodge. Alas! we are not likely to see it, but in the absence of this, we point out two very efficient modes of remedying this attack. These are also applicable to Trinidad, whence we have received from a correspondent the copy of a letter addressed, through Bro. Farnfield, to the Grand Lodge. The writer says that he forwards us this copy, his motives for doing so being that *communications from Lodges in the West Indies are treated with silence by the Grand Secretary*. “I have adopted this mode,” he says, “in order that should ‘silence’ be the fate of the present, you may have it in your power to bring the matter forward, and thus give us your fraternal aid in so important a question. Of course I would not wish its being published until brought forward before the Grand Lodge, but, at the same time, leave it entirely in your hands, to act as you deem best for the good of the Craft. As we have no hope of any good result from Grand Lodge—as we see that the case itself requires instant attention—as we wish, at all events, to show the foreign lodges that *we* will not neglect the

*slightest* intimation of their suffering, and desire them to have our opinion of the subject in print by the next mail, we deem it right to impart to our readers the subjoined information. The paragraph to which our correspondent alludes has not reached us, and the letter itself, it should be remembered, is addressed to Bro. Farnfield, the copy being sent to us from the writer :

“TRINIDAD, 2nd February, 1856.

“Very worshipful Sir and Brother,—As Master of the Philanthropic Lodge, No. 585, holding under the Grand Lodge of England, I deem it my duty to apprise you of persecutions on an extended scale, which are now practised by the Roman Catholic Bishop, Vincent Spaccapetre, and certain priests of this once peaceful island, towards those who have the honor of appertaining to Freemasonry. You will learn with dismay and horror, that Freemasons have been from the pulpit excommunicated; and, moreover, the Holy Sacrament denied them except they abjure Freemasonry.

“That such a course is adopted by the priesthood in a hostile and malicious spirit is glaringly displayed in the rancorous manner in which the institution has been openly denounced. The Bishop, Spaccapetre, knowing full well the ignorance of the lower orders, and even that of many moving in a comparatively high sphere of society, has taken the advantage to preach against Freemasonry, and to threaten its followers with the horrors of excommunication.

“Unless steps are taken by the Fraternity to prevent these innovations, great danger will accrue to the Craft, inasmuch as they will create in families questions about the Order which must bring about differences and disunion; and even among the Brethren themselves, harmony may be broken and perhaps entirely destroyed. The Craft here, especially those who belong to the Roman Catholic faith, feel that a sting has been given, which, like the scorpion's, is full of virulence, and which will cause reflections of a serious and painful nature: for they fear there may be, among the large number of Freemasons in this island, some who are weak enough to allow this popish despotism to get the better of their reason. Indeed the matter has, even now, assumed a form of such importance as to render necessary the immediate aid of the Grand Lodge of the United kingdom. True it is that we are far distant; nevertheless, Freemasons in the West Indies have, I believe, shown on all occasions due submission to their respective Grand Lodges, and have yielded to no one in supporting the Order, and consequently they hope to receive at the hands of their Grand Lodges, in return, such support as they in their wisdom and power can bestow.

“As a proof of my statements, I herein inclose a paragraph which I have taken from the *Port of Spain Gazette*, and which I hope will be sufficient to prove that this appeal is not without necessity, and that the Masonic body of this island has been assailed by the clergy of the Church of Rome with persecutions of most foul and envenomed nature.

“In conclusion, let me earnestly request that you will lay this communication before the Grand Lodge as speedily as you conveniently can, respectfully soliciting their aid and instruction in the matter, as the Craft here most earnestly desire their decision.—I have the honor to be,

“Very Worshipful Sir and Brother.

“Yours fraternally,

“DAN. HART, W. M., No. 585.”

We forbear long comment upon the sad condition of mind this intolerance manifests in those whose mission—heaven-born—should be of love and mercy. It were well indeed if this scion of a persecuting church knew something of the spirit and principles of Masonry, as well as the scandalous dogmas of Liguori, or the virulence of Torquemada. When did we ever hear of any of these tansured Boanerges rescuing a brother from destruction in the din of battle, or of mastering passions, heated by strife, in a moment, to raise a prostrate foe, binding up wounds with the same hand that inflicted them, and tending

with fraternal sympathy him who, a moment before, fell beneath the uplifted sword? If these benighted dogmatists ever read aught beside the sensual productions of Dens, they might study the Masonic virtues of brotherly love, relief, and truth, set forth and exemplified by many at the storming of the Redan, and perceive that whilst they are cultivating their prurient tastes in the confessional, Masonry is extending its boundaries of charity and intelligence daily and hourly, yet so that the wideness of its scope does not diminish the concentration of its interests. If these priests cannot imitate, let them beware how they assail us; it requires but a small exertion on our part to reduce their aggression to its original insignificance.

Meanwhile we trust that our brethren in foreign lands will soon discover, notwithstanding the incapacity of Grand Lodge, that the true heart of English Masonry is not dead, though somewhat paralysed, and that it is something more than a patron of festive hilarity without a reminiscence of its once lofty character. The Lodges in the South and West, at Malta and in Trinidad, have the means of cure somewhat in their own hands, though not to supercedure of our active co-operation. The plan we propose may be elaborated from the following:

1st. A strong memorial from Grand Lodge, and from individual Lodges of the United Kingdom, should be forthwith addressed to the suffering Brethren abroad, expressive of our sympathy, and repudiating the aspersions of our ignorant assailants by a vindication of Masonry from being the patroness of political or schismatic discussions. We should also express our readiness to co-operate with the transmarine Fraternity in any local plan they may determine upon, and which may require our support.

2nd. As Light is the natural enemy to Popery, and hence the latter is most surely curbed from persecution by the diffusion of knowledge, we should advise our Brethren at home and abroad to urge upon the W. M.'s of the respective foreign Lodges the necessity of giving lectures, not only upon the privileges of Masonry, but also upon topics of universal and philanthropic interest. The best real Brothers, and those most conversant with the Craft, should be encouraged in this work; and though, of course, the appearance of new sources of enlightenment through Masonry, would at first stimulate to greater rancour popish opposition, yet the latter, as it ever has done, would soon give way before the hydra-headed potency of charity and knowledge. We do not in the least advise any withdrawal from our strict rule as an anti-polemical body, by engaging in any warfare of words; we only desire that Masonry may be seen by the public abroad in its true aspect, as the enunciator of the virtues and of intelligence, and that when the weak brethren are attacked or impugned, they may have their own fidelity confirmed, and witness the aspersions of their slanderers discomfited, by being able to point to many local public instructors, social improvers, and philanthropists, as distinguished Masons. The best answer a man can give to slander, the best sermon a man can preach, is—his life!

The above we copy from the London Freemasons' Magazine for April; and we do it for two reasons. *First*, to show the sad results

of inattention on the part of those who are placed as overseers of the work. If *they* cease to be active and vigilant in the discharge of their duty, all the interests of the Craft will suffer, and confusion among the workmen will ensue. No man should be selected to superintend the work, except for personal merit and qualifications; a civil title or civic wreath should not be estimated among qualifications for masonic trusts. *Secondly*, to show our readers that Popery is the same every where—the same uncompromising and bitter foe to Masonry. We have long believed that no Roman Catholic should be admitted among us; certainly not so long as he regards his obligations to the church as paramount to every other, and is willing to do the bidding of the priest, whatever that may be. This subject is becoming daily of more importance, in consequence of the persecution instigated by the priests, and merits the serious consideration of the Craft. The question will have to be met and it might as well be done now as when it becomes more complicated and difficult.—ED. REVIEW.

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#### DEMITTING.

The subject of Demits, and of non-affiliating Masons, is very justly attracting the attention of the Grand Lodges of this country, and is one to which I would call your attention. It presents several difficult questions, upon which harmony is extremely desirable, and yet seems almost impossible until the adoption of some efficient organization for the final settlement of disputed questions. There is in the first place, a wide difference of opinion as to the intention or effect of a Demit—some of the Grand Masters contending that it operates as a perfect dissolution of the connection between the demitted member and the lodge, while others contend that it has that effect, only in case the demitted member leaves the jurisdiction and affiliates with another lodge. Again, there is a difference of opinion as to the relations and duties subsisting between the lodge and the demitted or non-affiliated brother. It is contended by some, that every Mason is bound by the principles and ancient landmarks of his order, to use due and reasonable diligence to connect himself with some working lodge, and if able, to pay the dues of the lodge; and that a failure to comply with this rule should deprive a brother of all the rights, privileges and benefits of the order; while others seem to think that lodges have no right to impose a penalty of so great severity. The whole subject is surrounded with difficulties and conflicting opinions, and illustrates very clearly the great necessity of some central organization to which we can all appeal with confidence for the settlement of our differences.

I think that the granting of "Demits" having the effect which that *modern* term implies, according to its usual acceptation among Masons of the present day, is a transaction on the part of lodges of more serious

importance than is generally supposed; and that they are often asked for, and granted without sufficient consideration upon one side, as to its propriety, or upon the other as to its effect. There is indeed no power in any lodge to compel a brother to affiliate with its organization, or to prevent his dissolving his connection when he chooses to do so; and there can be no doubt that when a brother demands a discharge from his membership, the strongest reasons exist in favor of granting it. The conferring of the first three degrees in Masonry upon a man does not, under the ordinary laws of Masonry, confer upon him a membership with any particular lodge. It is optional with him after he has received his degrees to become a member of a lodge or otherwise; and it is also optional with the lodge to receive him or not. He is not bound by his obligation to fraternize in any particular organization, and no Masonic Lodge is bound to admit him into their fold. The rights and duties of both parties are necessarily mutual. While, however, a brother may have the power to hold himself aloof from affiliation with the fraternity, it still remains an important question whether he has the moral or Masonic right to do so without sufficient cause. But, however this may be decided, no regular made Mason can absolve himself from his obligation to a brother and to the fraternity. There can be neither brotherhood nor mutuality among the members of an institution which contributes equally to its workmen and its drones. And although a Mason has the power to separate from his lodge, or to refuse to connect himself with one, he has neither right or power to shake off his Masonic duties pointed out in his original obligations without the commission of a crime which should be visited by the penalty of expulsion from our order.

When a man receives the favor of being admitted to "*light*," he assumes certain responsibilities from which no power on earth can relieve him. It is not an idle consideration which he receives, nor are his duties of the fleeting, shadowy character which some seem to suppose. The contract is just, mutual and binding forever upon both parties, except when forfeited by crime or neglect. Masonry assumes no power to grant a dispensation for the violation of an obligation. For a brother to stand aloof from Masonic responsibility, is a clear violation of his contract with the fraternity, a clear violation of the ancient laws and regulations of his order, and an equal violation of the spirit and letter of his solemn obligation. He may, as I have intimated, claim exemption from membership in a working lodge, but he cannot, consistently with his most sacred obligations, shake off his other Masonic responsibilities. To do so is, in my opinion, to forfeit his Masonic character. I do not recommend any action upon this subject, other than the appointment of a committee to consider the same, and report at your next annual communication. It may at once be perceived that it belongs to that class of questions upon which the different Grand Lodges should, if possible, coincide in opinion; and it may for this reason alone be unwise to change the former practice under your jurisdiction, or indeed to make any change upon the subject, until it shall have been fully examined by a competent committee.

—*Grand Master of Minnesota.*



## THE TRIUNE SISTERS.

(A MASONIC SONG.)

BY R. E. H. LEVERING.

AIR.—“*Lang Syne*.”

**H**EN *Hate*, and all its hellish crew,  
 Had almost blasted earth,  
 The TRIUNE SISTERS came below,  
 And show'd their heav'nly birth!

CHORUS.—For FAITH and HOPE, and CHARITY,  
 Are *triune* in their aim;  
 The heart to cheer, the soul to free,  
 And wanderers to reclaim!

O FAITH that leads to HOPE in Heav'n,  
 That “*all things*” tend to good,  
 That though our race is crush'd and riv'n,  
 'Tis rising up to God!

CHORUS.—For FAITH and HOPE, &c.

Hail glorious HOPE! to *Masons'* sight  
 The antidote of gloom,  
 A *Guardian Angel* through the night,  
 And *true* 'till morning come!

CHORUS.—For FAITH and HOPE, &c.

Blest CHARITY! the *first* that came  
 From Heav'n, the rest to sway,  
 To give to FAITH its eyes of flame,  
 And give to HOPE its ray!\*

CHORUS.—For FAITH and HOPE, &c.

O SACRED BAND! with *triple* ray  
 Illume the *Mason's* chart,  
 To show his path, and lead the way  
 Where blessings to impart!

CHORUS.—For FAITH, and HOPE, and CHARITY,  
 Are *triune* in their aim,  
 The heart to cheer, the soul to free,  
 And wanderers to reclaim!

“GIBSON HOUSE,” Cincinnati, O.

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\* FAITH, however sincere, may be deceived, and end in disappointment,—HOPE, no matter how bright, like a meteor, may disappear in the darkness of actual reality,—but CHARITY, whether misdirected in its gifts to claimants or successful in relieving the really unfortunate, “*never faileth*,” and does not lose its reward! “FAITH, HOPE, and CHARITY: but the GREATEST of these is, CHARITY.”

## PROGRESS IN MAINE.

The last week will become splendid in the annals of the Masonic family of Maine, by the consecration and Installation of three Chapters of Royal Arch Masons in this State. The *first* took place at Bath, on Tuesday the 18th inst., the *second* at Wiscasset on the 10th, and the *third* at Hallowell on the 21st. The weather was favorable, and the houses were crowded to overflowing. The musical performances were excellent, and all the parts in the solemn service of dedication of the Chapters and the Installation of their officers, were performed in an impressive and interesting manner. At each place an address was delivered by a principal officer of the Chapter installed, and a Masonic Charge by the officiating Grand High Priest, Henry Fowle, Esq., who has secured to himself the grateful and affectionate remembrance of all the Fraternity who have attended these ceremonies, and the esteem of all others who have seen him in this official tour.

The Chapters were, each of them, present at the other's installation, as was also the Mt. Vernon Chapter of Portland; so that all the Chapters in Maine were assembled on the occasion—the Grand Master, Gov. King, suitably attended and supported by his Grand Officers, was in the procession at Bath and Wiscasset, and expressed his regret that public business rendered it impossible for him to be at Hallowell also.

The address at Bath by Comp. Dunlap, H. P. of the Montgomery Chapter, was eloquent and impressive, intended to set forth the nature and benefits of the Masonic Institution, as a benevolent and moral society, and to urge upon its members the importance of preserving its high standing by practising the virtues it enjoins.

At this place the address by Comp. Coffin, the H. P. of New Jerusalem Chapter, was a description of the Society as *secret, social, moral and religious*, with *matter of fact* statements to illustrate his positions under each of those heads. "Secret," he says, "it must be, or it will cease to exist, and its benevolent and religious qualities must be continued or it will not be worth preserving." His account of the Institution as religious, and especially his history of the Book of the Law, or first Bible, ascribing its preservation, during a certain period, to Masonry, and connecting its discovery with the origin and name of the Royal Arch Degree, was very interesting to the Companions present and gratifying to the curiosity of all.

"This Book of the Law," says the address, "thus preserved and thus discovered, is the true foundation of our belief in the being and perfection of Jehovah. We do not, therefore, direct our brethren to *Reason* or to *Nature*, that they may find out God, but we present them the Bible as the rule and guide of their faith, and for reasons now suggested, but not fully explained, till exalted to this degree, tell them "*it was handed down from God to man.*"

A copy of this address has been requested for the press, but Mr. Coffin has declined publishing.

At Hallowell, an elegant address was delivered by Comp. Sprague, King of the Jerusalem Chapter, designed to illustrate the origin and history of Royal Arch Masonry, full of information and highly

instructing and interesting to all who have received this degree, and every way worthy of the high standing which the author sustains among the companions acquainted with the Royal Art.

Public dinners were prepared at each place, and toasts drank as usual. The Grand Chapter and all the Companions present at Bath, waited upon Gov. King, the Grand Master of Maine, and took coffee and spent the evening at his hospitable mansion.

At Wiscasset the Grand Chapter and Companions took coffee with Companion Wood, and at Hallowell with Companion Sprague, the Kings of their respective Chapters, and the whole scene was closed at Hallowell in the evening by a splendid illumination of the bower under which their dinner was served, and an exhibition of fire-works from a neighboring hill.—*Lincoln Telegraph*.

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#### ADOPTIVE MASONRY—FEMALE DEGREE.

We promised some time since, an article on this subject in the Review, but the following from the pen of Bro. Weston, of the Ashlar, so fully meets our views that we adopt it in preference to any thing we could write at the present. Let every one read it carefully, and at once throw all the influence he can wield against the spread of this pernicious innovation.—ED. REVIEW.

In a leading article of a previous number, we cautioned the Fraternity against the pernicious consequences of an evil which, having been tolerated for several years, and thought by those who condemned it, to be of little importance, now finds advocates among a class of Masons who should be the first to discountenance and crush it. Mature reflection and a settled conviction of the injury caused by conferring spurious degrees, led us to raise a warning voice against the baneful practice. Every day's experience tends to strengthen our opinions, and gives evidence of their correctness.

When we contemplate the beauty, morality and universality of the legitimate degrees of pure Masonry; when we consider the history of our Institution, dating back in remote ages, and the boundless field it presents for the exercise of the most gifted intellects, we are filled with astonishment and wonder, that any member of the Order should countenance and uphold the modern inventions which foolish men have attached to the skirts of our Society. There is one fact proved conclusively by the records of the past; it is often slighted and forgotten, but is not disputed by any one who possesses an ordinary share of intelligence. Masonry is a perfect system by itself, and has never been improved by modern inventions. The Institution is a conservative one, and it cannot be changed without injury; this is one of its great peculiarities. Hence, we find that wherever it has been subject to the fewest alterations, there it has flourished best and accomplished the most good; wherever it has been polluted by innovations, there it has been crippled and fallen into disrepute. Unable to escape this con-

elusion or deny its force, the advocates of modern systems seek to shield their conduct beneath fallacious arguments which have but a semblance of foundation.

Among the spurious degrees that are tolerated and encouraged in this country, is a system which is rearing its head aloft, and stalking among the Fraternity, we will not say with *impunity*, but with an audacity truly astonishing. Its brazen face ill denotes the character which it assumes. Strange to relate, *Adoptive Masonry*—as it is misnamed—finds advocates among some of the leading Masons in the United States, and deserves notice from the fact, that a well-matured plan is now laid to extend it throughout the length and breadth of our land. Should it meet with success, its promoters will inflict an injury on the Institution which they can never repair, and leave behind them evidence of their rashness and folly. If combined efforts are made, as they undoubtedly will be, to extend the *adoptive rite* through the various jurisdictions, they must be discountenanced by the active influence of Brethren who disapprove of the movement and think it calculated to impede the progress of our Order.

The origin or ancestry of the new child is not of the most desirable character. It casts a suspicion on the bantling, which is not very creditable. Amid the furor for new degrees which was manifested in France in the early part of the eighteenth century, the curiosity of the female portion of the community was unduly excited. So urgent were their demands to be made acquainted with the secrets of Masonry, that it was thought best to pacify them by some expedient which would give the shadow without the substance. Accordingly, in 1730, female lodges were instituted, in which "side degrees" were conferred. This led to the invention of the system of Adoptive Masonry, a sketch of which is thus given in Mackey's Lexicon :

"In the beginning of the eighteenth century, several secret associations sprang up in France, which, in their external characters and mysterious rites, attempted an imitation of Freemasonry, differing, however, from that institution, of which they were, perhaps, the rivals for public favor, by their admission of female members. The ladies very naturally extolled the gallantry of these mushroom institutions, and inveighed with increasing hostility against the exclusiveness of Masonry. The Royal Art was becoming unpopular, and the Fraternity believed themselves compelled to use strategy, and to wield in their own defense the weapons of their opponents.

"At length the Grand Orient of France finding that these mystic societies were becoming so popular and so numerous as to endanger the permanency of the Masonic institution, a new rite was established in 1774, called the "Rite of Adoption," which was placed under the control of the Grand Orient. Rules and regulations were thenceforth provided for the government of these Lodges of Adoption, one of which was, that no man should be permitted to attend them, except regular Freemasons, and that each Lodge should be placed under the charge, and held under the sanction of some regularly constituted Masonic Lodge, whose Master, or in whose absence, his deputy, should be the Presiding Officer, assisted by a female President or Mistress. Under these regulations a Lodge of Adoption was opened in Paris in 1775, under the patronage of the Lodge of St. Anthony, and in which the Duchess of Bourbon presided and was installed as Grand Mistress of the "Adoptive Rite."

The design of the new system was not to enable Masons to perform their Masonic duties or improve their Institution; it was to gratify female curiosity and afford frivolous amusements. The meetings of the Lodge of Adoption ended with a banquet, and frequently with a ball. Clavel asserts that these were the real objects of the organization, "the initiatory ceremonies being but a pretext." As might be expected, foolish emblems and symbolic language, remarkable only for its ludicrousness, were adopted, while the regalia and some of the implements of the genuing Lodge were used. At the fetes, the Lodge was called *Eden*; the doors, *barriers*; glasses, *lamps*; wine, *red oil*; water, *white oil*; bottles, *pitchers*. "Trim your lamp" signified *fill your glass*; *drink* was "snuff your lamp." Such figures of speech pleased the lords and ladies at the festive board, whose imaginations were excited, and tongues loosed, by the frequent use of "red oil."

The character of the ceremonies of the Lodges of French Adoptive Masonry are any thing but creditable to Brethren who assist in them. An authentic account of the second degree says, it "refers to the fall of man and the share which the first fair lady in the world had in that event. The timid [female] candidates, after many trials, is admonished by the worshipful Master to act most carefully, and above all to resist temptation. She is told that from those who seek this grade much is required, and that it will depend entirely upon herself whether she obtain it or not. The ceremony proceeds, and the tempting moment is at hand; the wily tempter, ever near, seizes the favorable opportunity and prompts her to yield; admonitions, promises, and consequences are alike forgotten; she falls, and is instantly informed, that forever she is precluded from obtaining Masonic rank. Repentance follows the sin, and the forgiving Brothers and Sisters, remembering their own errors, relent, and after a severe reprimand, admit their contrite Sister to a participation in the mysterious grade."

It is not necessary to give a more detailed description of French Adoptive Masonry, to prove that it should be classed among the rankest and most objectionable of the spurious systems which disgraced the institution during the last century, and whose baneful influence is still perceptibly felt and lamented. It was clearly an innovation upon the Order, and a violation of ancient landmarks; it was a deception and a fraud; and its existence can only be accounted for by the peculiar temperament and habits of the French people. In England, it met with no favor, and was discarded as illegal, and calculated to produce only evil.

Imitating the bad example of our French brethren, some members of the Order have invented a new system of androgynous degrees, and introduced it among the fraternity of the United States, under the name of the "*American Adoptive Rite*."

The design of the new society and the arguments on which it is based, have been succinctly stated in three distinct paragraphs in a manifesto published by the presiding officer of the "Supreme Council." We will briefly consider them in their order.

1. That it is the right of all free citizens to affiliate themselves together into societies, having the binding ties of pledges and secret means of

recognition, has been tacitly acknowledged by every Grand Lodge extant, in suffering Masons under their respective jurisdictions to do so, unquestioned. This privilege has even been extended to societies that have appropriated the most freely the implements, language and principles of the Masonic Institution; nor have we a precedent of a Grand Lodge prohibiting, by edict, affiliation with any such.

This proposition may be urged in favor of all spurious degrees, many of which are severely condemned by advocates of the Adoptive Rite. Although no Grand Lodge has prohibited, by *edict*, affiliation with secret societies, some Grand lodges have by resolution or otherwise deliberately set the stamp of disapprobation upon the conferring of side degrees, as unmasonic and tending to produce injury. Our institution lays its members under certain obligations, and establishes for their guidance certain principles; to each, it gives as much scope for individual action as possible, and permits him often to decide for himself whether his conduct is in accordance with the requisitions of Masonry. On this principle it inculcates teachings without attaching to their violation any penalty.

The freedom of action and thought which is allowed by Masonry, is one of its greatest beauties. It has not prohibited, and it cannot consistently prevent, Masons joining secret societies entirely independent of itself, such as exist at the present day, however objectionable may be a multiplication of affiliations. In regard to this matter, therefore, members of the Order are free to exercise their judgment and act in accordance with its dictates. A large portion of the Craft have disapproved of conferring spurious degrees, yet they have not seen fit to expressly prohibit them by Grand Lodge edicts, this does not prove that those who invent new systems exercise their "rights" or "privileges," judiciously, or that the time may not come when it will be proper and expedient for Grand Bodies to throw around members restrictions which shall tend to check the evil practice.

2. That some kind of Adoptive Degrees, or means of instructing or gratifying the female mind, and enabling the wives, daughters, &c., of Masons to use their constitutional privileges, are demanded, may be correctly inferred from the fact that in every Grand Lodge jurisdiction, and in the membership of almost every Subordinate Lodge in the United States, one or more so-called Degrees are conferred, taught, and to a considerable extent, cherished by females and their Masonic protectors.

This assertion, vague as it is, needs evidence to sustain it. What is the precise meaning to be attached to the term, "*in the membership of almost every Subordinate Lodge in the United States?*" If it implies that any considerable number of the members of each Lodge in the United States practiced the conferring of androgynous degrees, previous to the introduction of the Adoptive Rite, we think the statement is not true; and we doubt whether, at the present day, even with the aid of the new system, spurious female degrees are "taught and cherished in the membership of almost every Subordinate Lodge" in the country.

But admitting, for the sake of the argument, that the statement is correct, does the conclusion follow legitimately from the premise? We think not. In the Masonic Fraternity, as in all other societies, some

men err in judgment and pursue a course calculated to thwart the very designs they wish to promote. Thus has it ever been in our Order. The argument which is urged in favor of the Adoptive Rite may be cited to sustain any other false system now practiced. Side degrees are conferred, more or less, through the country. Is that evidence that they are "*demande*," (that is, *necessary*,) to enable Masons or any one else to use "constitutional privileges?" If so, it is time that some shrewd and intelligent philanthropist gave his time and attention to instituting a national organization with a common head, which shall have authority to issue charters and constitute subordinate bodies. This proposition the defenders of the Adoptive Rite will not admit. To their bantling the argument will apply, but not to any other. Their minds possess the acumen and moral perception of the lawyer whose professional opinion was materially changed on learning that it was *his* ox which had gored his client's cow. With the proneness which is manifested at the present day to depart from the beaten track and in accordance with the stirring spirit of the age, to seek new paths, it is no difficult matter for prominent members of the Order, by a systematic plan, to induce members of the Fraternity in every jurisdiction, to countenance and aid in disseminating new rites which appear harmless in themselves. Were it not so, some of the foolish and unmeaning ceremonies which are now practiced, would be tolerated in any quarter. That spurious degrees are conferred is no evidence that they are "*demande*" by anything but the folly and ignorance of Masons who do not understand the nature and principles of our Institution, or fail to appreciate its sublime truths and teachings.

3. That a compact and well-devised system of Adoption, which confines its votaries to one set of Degrees; which most cautiously and wisely separates the real secrets of Masonry from those of Adoption; which confines the female benefits of Masonry to those females who confer benefits upon Masonry; which affords a national system of recognition to its votaries; and which teaches a system of morality and religion, with all the lights that the age can furnish—that such a system of Adoption, by substituting for the crude, local, and ill-devised Degrees in vogue, others more ancient, more beautiful, and more consistent, would subserve the real interests of Masonry, while it affords an innocent and delightful amusement to those who participate in it—has seemed for many years reasonable and most probable to hundreds of minds that have been turned to the subject.

The assertion, that the conclusion arrived at in the above paragraph, "has seemed for many years reasonable and probable to hundreds of minds," is, when analysed, weak and frivolous. Granting it to be true, it proves nothing in favor of our opponents. The important consideration is, whether or not the conclusion, which has "seemed reasonable and most probable to *hundreds* of minds" out of *many thousands*, is valid and sound, to wit, "that such a system of Adoption, by substituting for the crude, local and ill-devised degrees in vogue, others more ancient, more beautiful and more consistent, would subserve the real interests of Masonry, while it affords an innocent and delightful amusement to those who participate in it." That the removal or extinction of the spurious degrees which have heretofore existed, would be beneficial, is a self-evident truth; but does not the adoption

of any new system sanction the establishment of false degrees, and give countenance to the pretensions of every new inventor? The argument is simply one in favor of *substituting a lesser evil for a greater*. Those who admit of the principle involved, may approve the reasoning. We cannot go so far. If an evil exists, as appears to be admitted, let all good Masons strive to exterminate it, root and branch. To compromise will be sure to strengthen and nourish it in some form or other, till "even-handed justice will commend the ingredients of the poisoned chalice to our own lips," and our beloved Order will suffer by our injudicious actions.

The reasoning of our opponents appears to us false in fact, as well as theory. The present movement does not substitute a *lesser evil for a greater*; on the contrary, it increases the wrong a hundred fold. Heretofore, those who conferred spurious degrees have had no common head. Their efforts have been weak, because they were not united. The new scheme is designed to give one and the same direction to the endeavors of those who practice false rites, to establish a permanent organization for the encouragement of erroneous systems. It does not only sanction the principle and admit the right of conferring spurious degrees, but aims to give them dignity and character, and places them on a lasting foundation. Let us hesitate long and consider well before we countenance such a step.

The Adoptive Rite aims to "*confine the female benefits of Masonry to those females who confer benefits upon Masonry.*" This is, indeed, a strange assumption, and if it is not an endeavor to make an innovation upon the "body of Masonry," it comes very near to it. By what right, what authority is this done? If we comprehend its meaning, it is done *contrary* to right and authority. It is the duty of the Craft to assist widows and orphans of the Brethren, whether those widows and orphans ever conferred benefits upon Masonry or not. Were it otherwise, few, indeed, would be the females aided by the Fraternity. Many who now bless the Institution, would have cause to lament over its sins of omission, and remain in suffering and want.

There is a similarity between the arguments advanced to support the American Adoptive Rite and those adduced in favor of the establishment of French female degrees. The latter were instituted in self-defence, to remove an existing evil, by substituting a smaller one; the former is justified on the same ground. The consequences which followed in France should not be lightly regarded here, if we would escape uncontaminated, and preserve the Institution unharmed. It is to be hoped that those engaged in promoting the new movement will not, like their predecessors across the Atlantic, purchase notoriety and distinction by compromising the character of our ancient Society, and sacrificing their own reputation for good sense and consistency.

It is useless to try an experiment when little or no good can result from it, and much evil may ensue. It is folly for a father, in order to gratify his idle curiosity, to give his child a drug to ascertain whether or not it be a deadly poison; if the drug be harmless, the child lives, and all is well; but if it be poison the child dies, and an injury is inflicted



which no man can repair. In a similar light does the advocacy of Adoptive Masonry present itself. We ask members of our Order, who know its *arcana*, (which cannot be openly stated,) what good results from the new movement? What are its benefits? Is there anything in Masonry which renders it necessary, in order to comply with its obligations and requisitions, to attach to it a female system? If so, we have yet to learn it. We can all comply with the injunctions of our Order, we can all faithfully perform our Masonic duties, unaided by any such extraneous contrivance. Able to do this, what more do we need? The organization is said to be constructed to enable the wives and daughters of Brethren to "use their constitutional privileges" and enjoy the benefits of our Society. Without the new establishment, they can enjoy all that they are entitled to; and the instances must be very rare in which they cannot enjoy as much without it, as with it. Should it be justified on the ground we have been considering, with equal propriety we might form a Society for young men in nonage—the sons of Masons. Are not they, when orphans, entitled to our regard and assistance? There is no limit to the practice, when the *principle* is admitted. If *A* may invent and attach to the skirts of Masonry spurious degrees for one purpose, *B* may do it for another, and *C* may do it for another. Thus, the false systems may multiply, till Freemasonry is polluted and degraded as it was in France during the last century, and honest men blush to own that they belong to the Order.

We cannot contemplate the establishment of the androgynous organization without feelings of sadness, for we believe it fraught with the worst consequences to our ancient and beloved Society. **ADOPTIVE MASONRY!** The very title is a libel on our Order. The strongest defenders and advocates of the new system acknowledge that it is no part of Masonry. What right, then, has it to steal the name of our time-honored Institution, and gain respectability by assuming its character? Does it not live by and through our Society? Does it not hang upon its flowing garment? and is not all its brightness borrowed from the blazing star? Let our Institution decay and cease to exist, and where would you find *Adoptive Masonry*? It would be numbered among the things that were.

The subject of this article and the views which have been presented cannot be too seriously considered by those who entertain a proper regard for our ancient Order. Each member of our Society must throw the weight of his influence *in favor of*, or *against*, the principle and spirit of innovation. Brother, which course will you pursue? If you stand by the landmarks rendered sacred by age; if you are content to practise the rights hallowed by time; if you are willing to walk in the paths trod by the fathers, and which experience has proved to be pleasant and safe, and seek not to depart therefrom;—no possibility of evil consequences can exist—your efforts will tend to strengthen and adorn the mighty fabric which has survived "the lapse of time, the ruthless hand of ignorance and the devastations of war," and still exists as a valuable monument of the wisdom, virtue and integrity of those who reared it, and those who have preserved and guarded it

unharmd for ages. Adopt any other course—seek new lights and new shrines—attempt to leave the beaten track and walk in others marked out by modern guides, and you at once break down the barriers which protected our Institution, and open the flood-gates of revolution. Like the waves upon the sea shore, one invention will follow another, encroaching little by little almost imperceptibly, until with astonishment you discover the mighty ocean of Innovation is rising with a rapidity and power which threaten at least the temporary peace and prosperity of Masonry. Let us, then, as we value our Institution and desire to promote its principles and its success, discountenance and oppose all experiments and modern inventions connected with the Order, and pursue that line of conduct which *we know* to be praiseworthy and safe.

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#### AN OLD TIME DOCUMENT.



UR venerable Brother, David Scott, Esq., now of Dayton, Ohio, happening in our office recently, exhibited to us his Diploma, granted to him in Ireland in 1806. Bro. Scott is one of our oldest and worthiest Masons, and though he has labored long his zeal has not yet abated. He was initiated on the 27th of December, A. D. 1802, in Ireland, but he has been a resident of Ohio for many years. We hope he may still be spared as a pillar of wisdom in our mystic temple, beloved and revered by the members of an Order he has so long adorned.

But to his Diploma. We give it as a curiosity of other days. The language used, it will be seen, is peculiar, and unlike that used at the present day; and in addition to this, the degrees and their order of arrangement are different. There is also a clear recognition of the doctrine of the *Trinity*! This will be regarded as heterodox by some of our friends, but they must go and controvert the question with the fathers of half a century ago.

[ED. REVIEW.]

In the name of the Most Glorious, Holy and undivided Trinity, Three in One, Father, Son and Holy Ghost—

We, the High Priest, Captain-General and Grand Master of an Excellent, Super Excellent Royal Arch and Knight Templar Encampment, held under the sanction of Lodge No. 678, on the Registry of Ireland, do hereby certify, that our trusty and well-beloved Brother, Sir David Scott, after having passed the Chair was by us initiated in the sublime degrees of Excellent Super Excellent and Royal Arch Masonry, and subsequently was dubbed a Knight of the Ancient and Right Honorable Order of Sir Knight Templar, he having withstood with skill, fortitude and valor, the amazing trials attending his admission.

Given under our hand and seal of our Encampment, at Market Hill, this 7th day of March, 1806, and in Masonry, 5806, in Royal Arch Masonry, 2480, in Knight Templar Masonry, 702.

WILLIAM McNALLY, G. S.

ROBERT BLACK, H. P.,  
JOHN WILSON, C. G.,  
ROBERT GRAHAM, G.

#### A FAREWELL.

We were pleased with the proceedings of Jefferson Lodge, U. D. California, at a recent meeting. The W. Master, W. W. Brainard, Esq., being about to leave California and return to his Atlantic home, a farewell meeting was held to give expression to the feelings of the members. Resolutions expressive of the fraternal regards of the members for Bro. Brainard, and for their deep regret at his leaving, were unanimously adopted. The last in the series we quote :

*Resolved*, That as this is the last time that the sound of his gavel will call us from refreshment to labor, that we rejoice in the bright hope of meeting him in that Celestial Lodge above, where his truly Masonic conduct justly entitles him to a place, and where we all hope to arrive at last, where the Supreme Architect of the Universe presides. In the language of the poet Burns permit us to say :

"To you farewell whose merits claim  
Justly that highest badge to wear;  
May heaven bless your noble name,  
To Masonry and Friendship dear."

To which Brother Brainard replied as follows :

*My Brothers* :—With emotions of the heart, difficult to describe, permit me to return my sincere thanks for the kind and flattering resolutions with which you have been pleased to honor me.

As Brothers we have met, as such we separate. The voice of duty calls me back to my childhood's home. I take the parting hand with regret, but other friends claim my attention, from whose society I have been long separated. Neither time nor distance have blotted from my memory the least thought or friendly feeling which existed in my breast for them. The arms of an aged mother, too, whose son I am, are open to receive me and I long to gladden her heart with my presence. The bright visions of the future seem dimmed as I take a retrospective view of our happy past, where all has been a source of pleasure unmarred by a single pang.

Permit me, my Brothers, in resigning the responsible position to which your partiality has exalted me, to make a few remarks relative to the duties we owe to each other and the Craft.

The foundations of Masonry are broad and deep ; capable of sustaining the weight of the proud temple which we as Craftsmen have united to erect. In the selection of *ashlars*, let the builders receive those only which our ceremonies will make perfect. Let no unworthy

motive cause the rejection of material fitted to adorn the edifice and perpetuate its beauties.

The ruthless hand of barbarism has oft been raised against us and as oft have the enlightened triumphed. The wild waves of political fanaticism have burst harmless against the barrier that stands between the Sons of Light and the angry passions that have assailed them. And why, let me ask, have we triumphed? Where is the Craftsman that does not know? Yet feelings of pride will prompt a repetition of the reason. The ancient landmarks have ever been the guide, and will ever guide aright. Rash and presumptuous must the brother be, that would destroy or add thereto. Were I to make but one wish for your welfare, it would be to follow the landmarks that for ages the worthy have kept in view. Masonry is the advocate of every virtue—the opponent of every vice. As such it has been transmitted unto us, and with undiminished lustre let us bequeath the priceless inheritance to future generations, as the greatest legacy we had to leave.

In leaving you I will again revisit the Lodge at whose altar I first knelt, and where first it was my pleasure to receive Masonic Light—happy will be that visit—yet chastened feelings will be mine. The friendly grasp of cherished ones will be missed, for many of the hands oft stretched to meet a Brother's are now quietly folded upon a mouldering breast. Death has crossed the threshold and taken from the altar's side many that with adoration there knelt. They have left in their stead, *Faith* in the correctness of their Masonic course, joined to the *Hope* that pervades the faithful breast whose Heavenly attributes have been strengthened by the greatest of the triune virtues, which is *Charity*.

My Brothers, let harmony forever prevail in your intercourse with each other and the world—avoid contentions, they but strengthen the soil where grows the tree that beareth a bitter fruit. Let the obligations of the Lodge be with alacrity discharged. The duty and pleasure of affording relief can best be illustrated by having at your command the amount of the just, though small, dues which you have designated in your by-laws for the various purposes for which they are needed.

In resigning the gavel to the worthy hands that will receive it, I can but congratulate you in the choice that follows by virtue of the position my successor held. That you will grant unto him the same Brotherly feeling so oft manifested towards myself, I have no doubt.

In the language of the gifted Brother whose loss is mourned, and whose name is repeated with reverence wherever the sound of the gavel is heard, permit me to say:

“Adieu, a heart warm, fond adieu,  
Ye brothers of the mystic tie,  
Ye favor'd and enlightened few,  
Companions of my social joy;  
Though I to foreign lands must hie,  
Pursuing fortune's slippery ba',  
With melting heart and brimful eye,  
I'll mind you still when far awa'.”

Such sentiments, and such proceedings, are highly creditable to the

members of Jefferson Lodge, and indicate that the true spirit of Masonry obtains among the Craft on the Pacific. Friendship—*true genuine* friendship—is a mine from which we may gather many a gem,

“Of purest ray serene;”

and such are often found among the Craft. Masonry cultivates true friendship; warm hearts beat responsive to warm hearts, and breast to breast is indicative of the fraternal emotions which swell within. How many a tear has *this* friendship wiped away! Into how many a bleeding heart has it poured the healing balm! Hail, thou “Royal Art”—thou *mystic* tie!

#### CAN A MASTER RESIGN?

The following question comes to us from a prominent point in Ohio:

“May the Master of a Lodge Demit, and thus, in fact, resign his chair, while he continues to reside in the place where the Lodge of which he is Master is located? Please let us hear from you through the Review.”

We believe that a Master can resign his office. This is clearly recognized by Dermott’s Constitutions, which have been adopted and recognized as law by the Grand Lodge of Ohio, instead of *the* Ancient Constitutions of Anderson. See Craftsman, page 225, where it is said, “If the Master goes abroad on business, *resigns*, or is deposed, the Senior Warden shall fill his place until the next stated time of election.” This settles the question, as far as Ohio is concerned, that a Master may resign his office, though some doubt it.

But can he demit and remain unaffiliated with any Lodge? We claim the doctrine to be, that he cannot, unless to join another Lodge, without forfeiting all his rights and privileges as a Mason. Certainly he can withdraw from the Order, and forfeit all his rights as a Mason, which we claim can only be retained by membership. The principles of our Institution require an actual membership; nay, the old Charges, the fundamental laws of the Order, expressly enjoin it. “Every Mason should belong to some regular Lodge,” and a violation of this duty should always be regarded as a forfeiture of Masonic standing and privileges.

[ED. REVIEW.]

## FAMILY CIRCLE.

GRAND ENCAMPMENT OF NEW YORK.—We are thankful to some unknown friend for a copy of the proceedings of this Body at its annual session, in February last. The proceedings are got out with remarkable neatness, and present the best typographical specimen we have seen in a long time. The cover, too, is beautifully embellished. On one side is the Red Cross, with the title of the Grand Body printed within it in bronze; on the other is a starry circle enclosing the cross and the crown, with the motto, "Be thou faithful unto death, and I will give thee a crown of life." This, also, is most elegantly printed in bronze. The whole is eminently creditable to the Sir Knights of New York.

The proceedings seem to have been pleasant and profitable, but embrace nothing of special interest outside of that State. The "Cœur de Lion Encampment No. 23," in the city of New York, was declared suspended, in consequence of rebellion against the constituted authorities. It will be well for Sir Knights throughout the country to keep this fact in mind, as a portion of its members also, are in disrepute.

Sir John W. Simons was re-elected Grand Master, and Robert Macoy Grand Recorder.

GRAND LODGE OF IRELAND—CANADA.—We are highly gratified to learn that the Grand Lodge of Ireland has promptly acknowledged the Grand Lodge of Canada, as a legitimate and independent Grand Lodge. Our readers are aware that the Lodges in Canada were subordinate to three separate jurisdictions—some having received their Charters from Scotland, some from Ireland, and the larger portion from the Grand Lodge of England. The Irish Grand Lodge will lose some subordinates by the organization of a Grand Lodge in Canada; but selfishness has had no place in their counsels, and they have magnanimously given up their own claims to jurisdiction, that the good of the Order might thereby be promoted. We sincerely congratulate our brethren in Canada upon this early recognition of their claims to independence, and we have entire confidence that the Grand Lodge of England will also acknowledge them.

It now remains for the Grand Lodges of this country to extend the hand of fraternity to their younger sister in the Provinces. Connecticut has already done so, and we hope every other one will do the same. There is right and justice and honor in such a course; it will be *doing as we would be done by*, and we think the Craft will not hesitate in such a course. If we would see Masonry prosper and its benign influences extended through Canada, she must have the benefit of an independent Grand Lodge.

**GRAND LODGE OF MINNESOTA.**—We are indebted to Bro. Pierson, the Grand Master, for a copy of the proceedings of this Body at its last session, in January. The Order seems to be making a rapid, but healthful, progress in that beautiful Territory. An immense emigration is pouring in, and among the emigrants are many of the Craft who, as soon as numbers and circumstances will permit, establish Lodges and begin work. The holy precepts and gentle influence of Masonry are thus being heard and heeded all along the frontiers, as well as in older communities; and men, otherwise strangers, are brought into fraternal intercourse and fellowship: the relation of "stranger" ceases, and "brother" assumes its place. So may it continue 'til the world shall end.

At the last session of the Grand Lodge, there were eight chartered Lodges in the Territory, and since then four new Lodges have been organized under Dispensation. We shall have a glorious **TEMPLE** one of these days in the far North-West.

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**INDIANA.**—The proceedings of the Grand Encampment of this State, at its last annual session, have come to hand. There are six subordinate Encampments in Indiana, all of which were represented. The Order of Christian Knighthood in that State has taken firm root, and bids fair to extend among the Craft in every part of the State. Its members are among the best and most influential citizens—men who properly appreciate the sublime principles, and practice the pure precepts of this chivalrous Order. May they war a good warfare, and win a crown brighter than ever adorned the brow of an earthly monarch.

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**AKRON LODGE, No. 83, Akron, Ohio.**—We are pleased to see that P. G. Master, Bro. Bierce, is again W. M. of this Lodge; D. A. Scott is S. W.; T. Miller, Jr., J. W.; and S. M. Benham, Sec'y. Bro. Bierce is a very accurate and impressive workman, and a sound Mason. The Lodge will be safe in his hands.

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**LIVINGSTON LODGE, No. 76, Michigan.**—This is comparatively a new Lodge, but its members are among the most enterprising and intelligent in the State. They are endeavoring to make theirs the model Lodge, and will strive hard to attain their object. Success to them.

CLAYSVILLE, KY.—A new Lodge has recently been organized at this place by the name of Thomas Ware Lodge. B. F. Myers, W. M.; W. H. Martin, S. W.; S. M. White, J. W.; S. D. Batson, Sec'y. Stated meetings, Saturday evening preceding each full moon.

In naming this Lodge the brethren have paid a well-merited compliment to Bro. Ware, P. G. M. of Kentucky, one of the worthiest and the best of the Craft in that State. There is abundant room for the labors of a new Lodge in Claysville, "*living stones*," which may be polished and fitted to adorn a *living temple*, whose foundation is truth, whose union is love, and whose cap-stone is glory. Success to you, brethren.

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SUPERIOR, WISCONSIN.—A new Lodge has recently been organized in this place, and bids fair to be useful: W. Ashton, W. M.; S. K. Reed, S. W.; E. B. Dean, J. W.; Geo. Hyer, Sec'y. From the high respectability and masonic zeal of the brethren engaged in this enterprise, the new Lodge, must certainly succeed in being useful and dispensing light, as well as a healthful moral influence, in that vicinity.

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COLUMBIANA, OHIO.—Allen Lodge, No. 276, was chartered at the last session of the Grand Lodge, and we are pleased to learn it is moving along prosperously. A correspondent writes:

"There is considerable prejudice existing against Masonry in this community; but we are trying to do square work in every sense of the word, and hope, by carefully observing the duties of Masonry, that this prejudice will die away in time.

"In our code of By-Laws we have one against profane swearing and drunkenness, and we intend to enforce it. These vices have done much harm to our Order. Good men have heard Masons use profane language and seen them intoxicated, and have remarked, "if Masonry tolerates such things we will have nothing to do with it." I am sorry there is no law against profane swearing in the uniform code of By-Laws approved by the Grand Lodge."

We forbear to quote further remarks, complimentary of the Review and its Editor, but we beg to correct an error into which the writer has fallen. He seems to think that when there is no By-Law prohibiting profanity a member cannot be punished for such conduct. In this he is mistaken. The moral code of Masonry is *the moral law*, and a member can be proceeded against for any violation of that law, without special legislation. This rule already exists, and is a *higher law* than the By-Laws of a Lodge, or even of a Grand Lodge.



Will the Brother please look into our late work on the "ANCIENT CHARGES," page 119. He will there see that the first paragraph of the first Rule, in the fundamental laws of the Order, reads as follows: "A Mason is obliged, by his tenure, to obey the moral law." That "moral law" not only prohibits profane swearing, but many other wicked and vicious habits; and a Mason violating the requisitions of that law is amenable to his Lodge, although the By-Laws are silent on the subject.

It is better, as we think, not to insert any provisions of this kind in the By-Laws of a Lodge. If you prohibit swearing and drunkenness, *and no other crimes*, there is room for an implication that the commission of other offences contravenes no law of Masonry. The provision is already ample for these things. There it is in few words in the Constitution of Masonry—that Constitution which is unchangeable, which is obligatory upon every Mason, and which cannot be repealed or modified even by a Grand Lodge.

The officers of Allen Lodge are: D. K. Bertollette, W. M.; J. L. D. Hindman, S. W.; R. Carpenters, J. W.; J. Ansley, Sec'y.

OLNEY, ILLINOIS.—Olney Lodge, No. 140, at this place, we are glad to hear is in a very flourishing condition. Harmony, the strength of all institutions, has united the members as though by a three-fold cord, and brotherly love and peace prevail among them. The Lodge has plenty of work, and many valuable additions are being made to its membership.

The members are considering the question of erecting a substantial building for their use, and thus give permanency and standing to the Order in the community. We hope they will determine to do this, as they easily can if they will try. We should much like to be present at the dedication of a hall in that place. Shall we have that privilege?

MISSISSIPPI.—A Grand Council of R. and S. Masters was organized in this State in January last. Some seven Councils were represented—all in the State. These beautiful degrees have, since October, 1829, been conferred in that State, by authority of the Supreme Council 33, in a Council of Princes of Jerusalem; but that body has now yielded them to the Grand Council of R. and S. Masters.

The following are the officers of the new organization: B. Springer, M. P. G. M.; G. M. Hillyer, D. P. G. M.; Chas. Kopperl, G. T. I.;

W. R. Lackey, G. P. C. W.; W. P. Mellen, G. Recorder. Thanks to Bro. Mellen for a copy of the printed proceedings.

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**GRAND BODIES IN MAINE.**—The Grand Annual Communications of the different Masonic bodies in Maine, have recently been held in the city of Portland. There was a general representation, and a very pleasant and profitable meeting. We can only give a list of the principal officers in the different departments.

**GRAND LODGE.**—Jabez True, W. G. M.; Hiram Chase, D. G. M.; Isaac Downing, S. G. W.; Wm. Allen, J. G. M.; Moses Dodge, G. Tr.; Ira Berry, G. Sec'y. The next session will be held on the first Tuesday of May, 1857.

**GRAND CHAPTER.**—A. B. Thompson, G. H. P.; I. C. Stevens, D. G. H. P.; S. Webber, G. K.; D. B. Emerson, G. S.; O. Gerrish, G. Tr.; Ira Berry, G. Sec'y.

**GRAND COUNCIL.**—R. P. Dunlap, G. P.; I. C. Stevens, D. G. P.; F. Bradford, G. T. Ill.; Ira Berry, G. Recorder.

**GRAND ENCAMPMENT.**—Jos. C. Stevens, G. M.; Freeman Bradford, D. G. M.; Jno. Williams, G. G.; A. B. Thompson, G. C. G.; Chas. Fobes, G. Tr.; Ira Berry, G. Recorder.

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**GRAND LODGE OF MICHIGAN.**—We are indebted to our old friend Bro. Fenton, the efficient Grand Secretary, for a copy of the proceedings of this Grand Lodge at its session in January last. About eighty Lodges were represented, within two or three of the whole number in the State. This single fact speaks well for the Craft in Michigan. The annual session of the Grand Lodge takes place in the depth of winter, and on one side of the State, yet almost every Lodge in the jurisdiction was present by its delegates. Surely a most commendable zeal must actuate our Brethren there, when they will brave the rigors of mid-winter and travel hundreds of miles to attend their annual Grand Communication!

The proceedings are devoted generally to local interests, showing that the prosperity and usefulness of the Order in their own State claims their special and careful attention. The Report on Foreign Correspondence is a brief but well-written and sensible document. The action of our own Grand Lodge, in adopting a uniform code of By-Laws for subordinate Lodges, is highly commended, and a like action taken by that body.

We gave a list of the officers heretofore. We are pleased to see Bro. Fenton continued as Grand Secretary, and think it would be difficult to find a better. We shall cull from the proceedings hereafter.

## EDITOR'S DEPARTMENT.

APRIL No.—Our subscription list has increased so rapidly, that we were not able to supply the April No. to all our subscribers. We are now reprinting that No., and in a few days we shall forward the April No., to those who did not receive it.

We find that our friends appreciate our efforts to supply them with the best Masonic Magazine in the world, and our circulation has increased accordingly. We are making arrangements for still further improvements next year, and no expense or labor shall be spared to make the Review all that can be desired.

We shall send out our Prospectus for next year, in the No. for July, and confidently look for a large increase in our circulation. We can still supply to new subscribers a few copies from April of present year.

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MASONIC CLOTHING.—Our brethren in want of Masonic clothing for the approaching 24th, will find a full supply at the establishment of Sisters Whitridge and McKinney, nearly opposite our office. They get up all kinds—some of the most beautiful we have ever seen, and at reasonable prices. They have an ample supply, and will show them with pleasure—and sell them too. Give these ladies a call, if you wish to appear in neat costume on the approaching festival.

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HALLETTSVILLE, TEXAS.—Questions of the following import have been proposed to us from this place: "Can a balloting be re-considered after two ballots have been had, at each of which there were two negatives?"

According to the general laws and usages of Masonry, there can be no reconsideration in such a case; and unless the rules of the Grand Chapter of that State provide for such re-consideration, *it is illegal*.

Another question is; Can the whole proceedings in such a case be subsequently "Scratched out from the minutes?"

We answer, emphatically, no. All the proceedings of a Chapter or Lodge must remain recorded, for inspection by "the powers that be." The only proper way to proceed in such a case, is for the rejected candidate to file his petition again, and let it be referred, acted upon, and balloted for as before.

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THE QUAKERS.—Bro. Charles, whose letter, announcing his expulsion from the Society of Quakers, appeared in the April No., wishes us to insert the following disclaimer:

"Some of my friends are disposed to think that my article published in the April No., of the Review was too general in its imputation against the Society of Friends for bigotry and intolerance.

I wish to do these Friends the justice to say that I believe there is a large number of persons in the Society, who are much more liberal, who have, in fact, *no sympathy* with the spirit there described. To this class of persons my remarks were not intended to apply; I want nobody to wear the shoe unless it fits.

Please do me the favor to publish this note in the next No. of the Review and accept my kindest regards."

H. CHARLES.

**PORTRAIT.**—Our next number will contain a magnificently engraved portrait of one of the old members of the Craft in Ohio. The artist is now at work on it, and is determined to let our readers see what he can do in this line.

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**THE GRAND LODGE AND GRAND CHAPTER** of Indiana, hold their regular sessions the latter end of May, but this No. is printed too soon to report their proceedings. In our next No. will be a notice of both, and probably a synopsis of anything in their transactions of general interest. Every department of Masonry in Indiana is flourishing. There are, perhaps, special exceptions as to localities, but, generally, there is a growth. It is much to be desired that the influence should be as healthy as the increase is general. So it *ought* to be; and so we hope it is.

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**MISTAKE.**—In noticing a new Council in our last No., we inadvertently wrote *Rising Sun* instead of *Aurora*. The new Council is at *Aurora*, Indiana, and not at *Rising Sun*.

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**CONDITION PRECEDENT.**—We notice among the rules pertaining to Royal Arch Masonry in Pennsylvania, that no man can be received into a Chapter, or retained after he is there, unless he is a member of some symbolic Lodge. Thus symbolic Masonry is made the basis of all future structures, and access to other departments fail, when the foundation is removed. We suggest to the Craft whether this is not a good rule. It tends to keep up the membership in Lodges, and thus continue unbroken the ties which bind members to the Order, as well as requires a strict devotion to Masonic duty. It would also lessen the number of drones, and preserve a living and active membership. Let the Grand Chapters consider this.

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**EARLY MASONS IN OHIO.**—Another of Bro. Bierce's interesting sketches of early Masons in Ohio, will be found in the present No. We hope he will continue this work, and place on perpetual record the virtues and fidelity of those venerable men who have passed, or are rapidly passing away. It is a debt of gratitude we owe to those who toiled, that we might enjoy the fruits of their labors. We wish some competent hand in other States would undertake the same filial task. In this hurrying, grasping, excited age, we too readily forget the fathers, and think we have done enough when we "bury them out of our sight." Brethren, think of this; and act as you would have others act after you have ceased your labors. Write their names, at least, that the next generation may keep them in memory.

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**PETER HARVEY.**—We are requested by Newark Lodge, No. 97, Newark, Ohio, to "beware of a man named Peter Harvey, who is visiting Lodges to obtain money," and whose statements made to the brethren there "have proved FALSE." The Craft, everywhere, will take notice and govern themselves accordingly.

**THE OLD STORY.**—It is much to be lamented that people *will* write about matters of which they are ignorant, and assert for facts what every well informed man knows to be fiction. In a recent No. of Graham's Magazine the old story is repeated that, "all the Generals in the American Army of the Revolution were Masons, with the solitary exception of Arnold, the traitor, who attempted to deliver West Point into the hands of the enemy."

Every well informed Masonic historian knows this statement to be incorrect; and, although we have contradicted it repeatedly, we regret to see it again in so respectable a work as Graham's Magazine. General Arnold, truth compels us to say, *was* a Mason; and although we regret the fact, yet the truth should, notwithstanding, appear. The documentary evidence still exists to show when and where he was initiated, and of what Lodge he was a member. He was a bad man, and consequently a bad Mason—a disgrace to the Order as well as to his country and humanity. Nor is it at all probable that the rest of the statement is true—that all the other Generals were Masons. Many of them were,—this is beyond doubt; but it is not at all likely that *all* were. It is certain that Greene was not, though one of the noblest, the bravest, and the truest of all that hero-band. But truth—truth, tell the truth, Gentlemen.

### LITERARY NOTICES.

**THE ELEMENTS OF NATURAL PHILOSOPHY;** *copiously illustrated by familiar experiments, and containing descriptions of instruments, with directions for using.* By A. W. SPRAGUE, A. M.

This is a valuable treatise on a very interesting and important science, and is designed as well for private enquirers after knowledge as for schools and academies. The work has this peculiar merit, that while it clearly illustrates the principles of the science it also describes the kind of instruments necessary for their illustration, and gives directions how to use them. In this important feature it excels all other works of the kind we have seen.

Published by PHILLIPS, SAMPSON & Co., Boston: For sale by APPLEGATE & Co., Cincinnati.

**HUMOROUS POEMS OF THOMAS HOOD.**—This work is also from the press of PHILLIPS, SAMPSON & Co., and is edited by EPES SARGENT, Esq. The writings, of Thomas Hood have a wide reputation; he was not only a Poet, but a wit; and his rich and varied humor pervades these poems in an eminent degree.

For sale at APPLEGATES, Main street.

**A TREATISE ON ENGLISH PUNCTUATION,** *designed for letter-writers, authors printers, and correctors of the press; and for the use of schools and Academies* By JOHN WILSON.

We have looked into this work with some degree of interest, for something of the kind has long been greatly needed. The rules it lays down for punctuation are *clear* and *correct*, and so simple that all may understand them. To one who writes for the press, to a proof reader, and to *every man who puts thoughts on paper*, this book is invaluable. It contains a great amount of most important information. Published by CROSBY, NICHOLS & Co., Boston: For sale by GEO. S. BLANCHARD, 39 West Fourth street, Cincinnati.

**TRAGIC SCENES IN THE HISTORY OF MARYLAND AND THE OLD FRENCH WAR,**  
By JOSEPH BANVARD.

These are thrilling incidents of the olden times, and most graphically described. It has all the interest of a stirring romance, with the additional virtue of being *true*. Published by GOULD & LINCOLN, Boston: For sale by GEO. S. BLANCHARD, 39 West Fourth street, Cincinnati.

**KNOWLEDGE IS POWER: A view of the productive forces of modern society, and the results of labor, capital, and skill.** By CHARLES KNIGHT. *Revised and edited with additions,* by DAVID A. WELLS, A. M.

The design of this book is to make known in a clear and familiar manner, the nature and variety of the productive forces, with the results obtained by the union of labor, capital and skill; and the design is accomplished. We regard it as one of the most valuable books for the masses that we have seen for a long time, and it cannot help being immensely popular. The knowledge to be gained from it is intrinsically of great value, and *every* man should have a copy of the work.

Published by GOULD & LINCOLN, Boston: For sale by GEO. S. BLANCHARD, 39 West Fourth street.

**THESAURUS OF ENGLISH WORDS AND PHRASES; so classified and arranged as to facilitate the expression of ideas and assist in literary composition.** By PETER MARK ROGET: Revised and edited by REV. DR. SEARS.

The design of a Dictionary is to explain the meaning of words; while this Thesaurus is to collate all the words by which any given idea may be expressed. This distinction will at once convey a knowledge of the character of this book, and we agree that "it supplies a want long acknowledged, and *supplies it completely.*" No library can be complete without it.

Published by GOULD & LINCOLN, Boston: For sale by GEO. S. BLANCHARD, 39 West Fourth street, Cincinnati. Justice requires us to add that the books from the press of Gould & Lincoln, are got up in a style and finish that we have rarely seen equalled.

**THE GREAT AMERICAN BATTLE.**—A book bearing this title has been laid upon our table, neatly printed on good paper and handsomely bound and lettered. It is from the press of Miller, Orton & Mulligan, 25 Park Row, New York. The author is "Anna Ella Carroll," whose portrait is in the work. Judging from her portrait, if homeliness is a boon, then the authoress is opulent in this gift; and if there is nothing else extraordinary in the book, this portrait should make it sell—as a curiosity.

We believe the book is designed to further the interests of a political party, and contains finely engraved portraits of eight or ten of its prominent members, beginning with Mr. Fillmore, but as we are no politician, we can say nothing as to its merits. We think, however, that none but pretty women should allow their portraits to be published. The book is for sale by Applegate & Co., 43 Main street.

**BERENICE, a Novel;** and **COLOMBA, also a novel,** are on our table, both published by PHILLIPS, SAMPSON & Co., but as to their merits we cannot speak as we rarely read a novel. They are for sale at the store of APPLEGATE & Co. 43 Main street, Cincinnati.

**GRAHAM'S MAGAZINE.**—This old and popular Monthly has passed into the hands of Watson & Co. 50 South Third Street, Philadelphia, by whom it will hereafter be published. It is doubtless the best Magazine of its kind in the country, and is so widely known and so much admired that any commendation from us would be useless. We wish the new publishers abundant prosperity.

**THE NATIONAL MAGAZINE**, is on hand in good time and with its usual attractions. The publishers are making this work eminently worthy of an extensive patronage, and we take pleasure in commending it to the public. Published by Carlton & Phillips, 200 Mulberry street, New York.

**MASONIC JOURNAL.**—A very spirited little Monthly is "The Masonic Journal," published in Brunswick, Maine, by Bro. G. W. Chase. Our brethren "away down East," ought to give it a wide circulation: not a single member of the Craft in Maine should be without it.

**A NEW BOOK ESTABLISHMENT.**—An extensive book store has been opened at No. 39 West Fourth street, in this city, by GEORGE S. BLANCHARD, late, and for a long time, connected with the extensive house of GOULD & LINCOLN, Boston. Mr. B. has a high reputation as a gentleman, and extensive experience in the book business. Our friends will find him polite and accommodating, and we commend the new house to the attention of our friends visiting the city.

**SARGENT'S STANDARD SERIES OF READERS**, a very valuable and popular series of books for public and private schools, are for sale at APPELGATE'S, Main street.

#### LOVED AND LOST.

**DIED**, recently, in Livingston county, Michigan, Dr. I. R. Goodrich, S. W. of Livingston Lodge, No. 76. Bro. Goodrich was an excellent man, a good Mason, and a valuable citizen. He was buried with the honors of the Order, and his loss will be deeply felt and long deplored.

#### EXPELLED.

**CALVIN BRUMBAUGH** was, on the 15th of February last, expelled from all the rights and privileges of Masonry, by Sparta Lodge, No. 126, Millersburg, O.

**NATHANIEL A. FISHER**, has been expelled from all the rights and privileges of Masonry, by Vinton Lodge, No. 131, Vinton, Ohio.

**E. W. BROWN**, was, on the 17th April, 1856, expelled from all the rights and privileges of Masonry, by Palestine Lodge, No. 158, Marysville, Ohio.

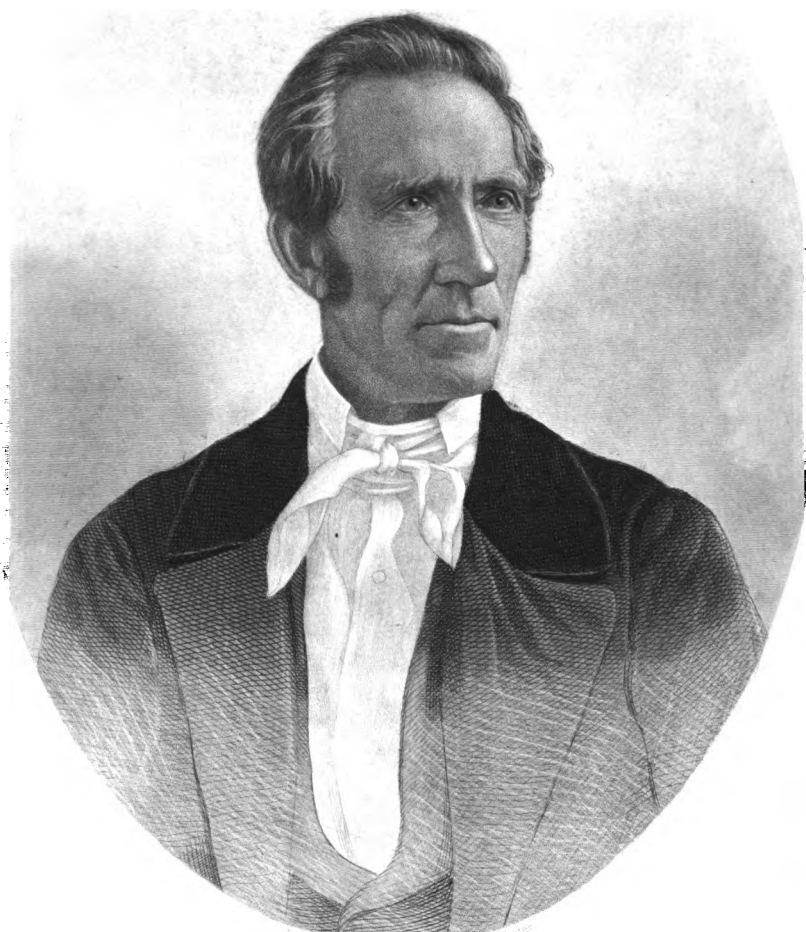
**JOHN BOYCE**, was, on the 18th of April, 1856, expelled from all the rights and privileges of Masonry, by Allen Lodge, No. 276, Columbiana, Ohio.

#### RESTORED.

**RESTORED.**—**H. A. GABER** has been restored to all the rights and privileges of Masonry, by King Hiram Lodge, No. 88, West Alexandria, Ohio.







*Eng. by J. A. Johnson & Daguerre from a portrait by Foster*

*Fraternally Yours*

*Wm. Fielding*

*Printed and Published by J. A. Johnson & Daguerre, No. 10, N. York St., N. Y.*

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# The Masonic Review.

VOL. XV.—CINCINNATI, JULY, 1856.—No. 4.

## THE PORTRAIT OF BRO. WILLIAM FIELDING, M. D.,



AST Grand Master and G. Lecturer of the Grand Lodge of Ohio, is presented to our subscribers in the present number. The engraving is from a daguerreotype by Porter, corner of Fourth and Vine streets; and the engraving is on steel by Mr. F. E. Jones, of this city. It is an excellent likeness, and there is a finish and elegance about the engraving that is not often seen.

Mr. Jones deservedly stands at the head of his profession in the West.

Many of our readers know who Dr. Fielding is, but there are others who do not: we will tell them.

He was born in Cumberland county, Pennsylvania, on Sunday April 1st, 1796. Three years thereafter his father emigrated to Kentucky, and after residing there four years removed to Ohio. A year or two subsequently young Fielding was near being killed by the fall of a tree. He was stricken to the ground, the spinal marrow receiving so violent a concussion that paralysis ensued from the injured part downwards, which lasted some three months. So soon as he was able to travel, his father sent him to an uncle's in Kentucky, who desired to take charge of and educate him for his own profession—that of the law. In the Academy at Cynthiana, he pursued his studies with success, until having passed through the usual course, he was put into a store for a year previous to commencing the study of law.

While engaged in this business at Falmouth, he was urged by a friend to study medicine; and as he had a strong predilection for that profession, and had devoted his leisure hours to the reading of its elementary works, he finally concluded to adopt it, and commenced the study regularly under the direction of Dr. Bennett. He pursued

his studies with assiduity, and in a little over two years he returned to Ohio to begin practice—with his saddle bags filled with books, and *ten dollars* in his pocket.

He underwent the requisite examination, received a license to practice, and settled in Madison county, in May, 1816. Though young in years, he stood high in the profession, and numbered among his personal and professional friends the late Doctors Martin, of Xenia; Drake, of Cincinnati, as well as Prof. Kirtland of Cleveland. To the latter gentleman he is doubtless indebted for the "Honorary Degree of Doctor of Medicine," conferred on him by the Cleveland Medical College in 1851. In 1817 he located in Lebanon, where he soon secured a large practice, and here his Masonic career began. In June, 1817, he was initiated in Lebanon Lodge, No. 26. Pleased with the noble science upon which he had entered, he pursued his labors until he had received the three Degrees of symbolic Masonry, as well as the Chapter degrees, all in Lebanon. He afterwards obtained the Council degrees, in company with Governor Corwin from Companion Barker, of South Carolina, and was probably among the first who received them in Ohio. The Orders of Christian Knighthood were conferred upon him by that distinguished Mason, John Snow, in Mount Vernon Encampment, then in Worthington—now in Columbus.

In 1818 he removed to, and located in, the town of Franklin, in the same county, and married a Miss Vail, a most worthy and estimable young lady of that vicinity. Here, also, he soon secured a large practice. During his residence here, Bro. John Snow, then Grand Master of Masons in Ohio, visited Franklin to illustrate the work before Eastern Star Lodge, No. 55, then in activity, and of which Dr. Fielding was Sec'y. Here, more fully than before, Bro. Fielding saw the beauty and sublimity of Masonry as taught and exemplified by that master workman, John Snow. He at once determined to acquire a thorough knowledge of the rituals, and understand if possible the entire system of symbolical instruction therein contained. With this in view, he visited Worthington, the residence of the Grand Master, where he remained several weeks, and until he had committed thoroughly the entire rituals, as practised by that illustrious Mason. He was soon after elected Master of Eastern Star Lodge, and appointed by the Grand Master to give instruction to the Lodges as D. G. Lecturer. It was about this time, also, that he united with the Presbyterian Church, of which he still remains an upright and consistent member.

Having been serving as D. G. Lecturer under Bro. Snow's administration, the Grand Lodge, in 1824, by an unanimous vote, elected him

Grand Lecturer, to which office he was re-elected annually up to 1829-30, when the Grand Lodge conferred on him "Supreme Command."

On the 24th of June, 1824, Bro. Fielding delivered an Oration before a convocation of five Lodges at Franklin; Lebanon Lodge, his *alma mater*, being present *en masse*. This effort established his reputation as a clear thinker and a sound Masonic scholar.

In the following month he removed to Sidney, in Shelby county, Ohio, where he still resides. Here he soon acquired an extensive practice, and he not only labored diligently in this, and with marked success, but also engaged in "every good work" calculated to build up society from its rude elementary state, and to spread right principles and correct practices in community. He organized a Sabbath School and engaged in teaching, himself, and took measures to secure the services of a regular ministry. In less than a year he was gratified in seeing a Church organized, of which he was elected Ruling Elder, but which office he hesitated for some time to accept.

As yet there was no Lodge in Sidney. There were a few Masons, and they were anxious to have a Lodge; but it being yet a very new and sparsely settled country, Bro. Fielding feared that suitable material would not offer, and for some time hesitated to encourage the movement. He finally proposed to the few brethren who were there that he would prepare a code of By-Laws, which should be extremely rigid in their exactions, and if all would agree to adopt them he would then unite with them in making application for a new Lodge. To this they agreed, a Dispensation was procured in January 1825, a Charter in 1826, and in June of that year Temperance Lodge No. 73, was constituted by the Grand Master, Bro. Snow, who installed the Officers publicly in a grove near the village. Bro. Fielding was the first, and until the present time, the *only* Master the Lodge has ever had.

Bro. Fielding has lived to see the village of twelve families, as it was when he located there, become a flourishing town of three thousand inhabitants; his first Sabbath School of a few poor children, has grown into four large schools; the first church formed in the place composed of eight members, grown to four or five large churches of different denominations, and numbering together some eight hundred members; and his Lodge, also of eight members, now numbers over fifty, after having sent off fifteen to form a new Lodge at Quincy, besides many who have removed to other jurisdictions.

In 1827-8, Bro. Fielding was elected to the lower House of the Legislature of Ohio, and in 1828-9 to the Senate, where he served with great acceptability. While a member of the Senate an attempt

was made to suppress Masonry in the State, the anti-masonic excitement being then at its culminating point. Bro. Fielding threw himself into the breach, and with all the ardor of his warm temperament, indifferent as to personal consequences, he nobly withstood the hosts of bigotry and intolerance; and so heroically did he stand up for our much abused and slandered Order, and so terrible were his blows dealt upon the head of the assailing monster, that he came off "more than a conqueror," and the miserable *ism* has not dared to breathe in the Legislature since. Anti-masonry owes Bro. F. no good will, and we presume the feeling is fully reciprocated.

In 1831 he was a member of the Cincinnati Synod of the Presbyterian Church, and anti-masonry had found its way there too, in the person of a Mr. Burgess; consequently he had to "fight his battle o'er again," which he willingly did, and came off a victor.

For want of a suitable Hall, Temperance Lodge suspended its labors for some years, but re-organized by permission of the Grand Lodge, in 1845. Anti-ism, in that region, was still alive, and especially in Bro. Fielding's own church; and when the enemy found the Lodge was at work again, a terrible outcry was raised and a fierce assault made upon the Order. Again Bro. F. appeared as its champion. The subject was referred to a public debate, in which Bro. F. stood up in the defence of Masonry. Six were arrayed against him, two Lawyers, two Physicians, a Clergyman and a Layman. On each Monday night, for six weeks, the debate was continued, and finally the question was submitted to a vote of the audience, when the decision was almost unanimous on the side of Masonry—but 22 appearing in the negative. The few anti's with their six champions, made a hasty retreat from the battle field with broken lances and cloven helmets, to try their courage against less experienced warriors, and seek for honors elsewhere!

Having acquitted himself as Grand Master with honor, Bro. F. was again appointed Grand Lecturer in 1834, and once more in 1847-8. During his last official term he formed a class and taught them thoroughly the rituals of symbolic masonry; two of that class are now Grand Lecturers in other States.

We must close our notice of Dr. Fielding; but before we do so, we must be permitted to note a few traits in the character of this old and faithful Mason. He has great energy in his composition; an iron will that shrinks at no obstacle; a zeal that seeks to accomplish whatever he undertakes, however dark the cloud may be that lowers over it; an abiding consciousness that the "path of duty is the path of safety;" and, finally, an undying devotion to Ancient Freemasonry as the


loveliest of all born of earth. Some of his compeers have occasionally differed from Bro. Fielding, in measures before the Grand Lodge, but we always found him courteous in debate, and no difference of sentiment is permitted to affect his personal regards. He is a *devoted* friend : a courteous, but untiring opponent.

Perhaps no man in the country has more thoroughly studied the philosophy of our Rituals than Dr. Fielding ; and few have a higher appreciation of their sublime teachings. He is now over sixty years of age, but still stands erect and manly ; his face wearing its wonted dignity, and his heart swelling with kindly emotions. May he long live to wear the honors he has so well and so faithfully won ; and then *pass* to higher honors in the temple "not made with hands, eternal in the heavens."

ED. REVIEW.

#### THE SECRECY OF MASONRY.

[BY THE EDITOR.]

 HERE is still existing in some communities, a very grave objection to Masonry because of its secrecy ; and this is urged by men whose relations to, and standing in, society give it weight with many who never look beyond the appearance of things, or listen to anything more than the cry of "crucify him." Strictly speaking, Masonry is *not* a secret institution. Its *existence* is known by all ; and its *doctrines*, its *objects*, and many of its *usages* are published, so that all may read and know them if they will. Its members, too, are known, as a general thing, for few try to keep their connexion with the Craft a secret, and none, we think, would deny their relation to it if questioned. All that we keep secret is the form and character of our affiliation. And what is this ? Nothing but a peculiar pledge of friendship, as pure as it is binding, and as perpetual as it is valuable. And even this is only done in self-defence ; for if it were public it would be worthless, as virtue is of no value in community if the vicious and depraved are, with the virtuous, equally entitled to its rewards.

But in this feature of Masonry we have only followed an illustrious example. The ancient Greeks and Persians had their *Tessera Hospitalis*, which were certain tokens given as a pledge of enduring friendship. The token was usually a small piece of ivory or white marble, which was separated into two equal and exactly similar parts. On each of these two parts was engraved the names of the friends who held them. Each took the part on which his friend's name was engraved,

and this, while it was kept entirely secret from the rest of the world, was a pledge and assurance of friendship between the parties, which could not be violated without securing undying infamy to the false one. By this *Tessera* an alliance was formed between persons of different and even hostile nations; and historians have recorded instances where combatants have mutually thrown down their arms in the heat of battle upon the discovery of this relationship existing between them. Plutarch says that "those who violated these obligations were regarded as wicked and abominable. The vengeance of Jupiter, the god of hospitality and friendship, visited Philip for a breach of both, and pursued him through life with his anathemas." The eloquent Cicero, in his severe invectives against Verres, charges him, among other heinous crimes, with having violated the laws of hospitality, and exclaims—

"Unpitied may he die,  
Who to a friend assistance can deny."

When this bond of alliance was once formed between two persons it was perpetual in its obligations, and the memorials of it were transmitted from father to son through succeeding generations.

These small bits of white marble, or ivory, with their mystic engravings, were kept so secret that none but the owner was ever permitted to know the inscription that it bore; and so general did these *Tessera* prevail among the virtuous and intelligent, and so well recognized and approved was the principle, that in the Revelations made to John on the Isle of Patmos, by Him who was the Alpha and Omega, the practice was alluded to in terms of approbation:—"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." The allusion in this remarkable passage is so plainly to the practice we have referred to, that none may question it; and is so strikingly approbatory that we may now regard it as bearing the signet of Heaven itself.

Something very similar to these ancient pledges of friendship were adopted and carried by the early christians, as an introduction to the friendship and hospitality of their brethren. This is particularly alluded to by Tertullian, one of the early christian Fathers. It was not long, however, until they were counterfeited by the *heretics* for the purpose of enjoying the privileges which they secured. To obviate this, the inscription upon the christian *Tessera* was altered wherever circumstances required it; but at the Council of Nice a permanent inscription was adopted, and afterwards they were all marked with the initials of the Father, Son, and Holy Spirit.

The use of the *Tessera Christiana*, says a learned Divine, continued

in the church until the beginning of the eleventh century; it was revived under a different form after the Reformation, and continues in use to the present day. The white stone mentioned in the Revelations, to which allusion has been made, was a pledge on the part of the giver of perpetual affection and friendship, and secured a title to privileges and honors such as God alone could give. The sweet spirited poet, Dr. Watts, has beautifully apostrophised the passage as follows :

"Oh let my name engraven stand,  
Both on thy heart and on thy hand;  
Seal me upon thine arm, and wear  
That pledge of love forever there."

Masonry is a *Tessera Hospitalis*, unwritten, it is true, yet perfectly legible to its possessors, and of Talismanic influence whenever and wherever presented. It is only doing, in this respect, what the better traits of humanity accomplished among ancient heathens ; and what christianity in its better, as well as its darker days, has aimed at and sanctioned.

There can really be no objection to Masonry, then, on the score of its secrecy ; for there is nothing secret pertaining to it except what concerns its own members exclusively. Community, I admit, has some right to know that an association of men meeting in secret, or rather holding meetings from which the public at large are excluded, do nothing which might be detrimental to the public morals or the public peace. We have given them all the assurance in our power that we do nothing and teach nothing in our Lodges which can, by any possibility, corrupt the public morals or vitiate the pure sentiments of community. The foundation of all our teaching there, is the "Book of the Holy Scriptures," which we receive as a Revelation from God ; and we regard its teachings and doctrines as the "higher law," imperatively binding upon us in our personal behavior, in our social relations, and in our accountability to God—the Grand Master of us all. In this respect we do precisely what *every* branch of the church of God professes to do ; and if *their* proceeding, in this behalf, is commendable, *ours* cannot be very objectionable. And even in the *secrecy* of our meetings, we go but little farther than the church goes. *That* has its sessions, its class-meetings, its love-feasts, its conference and its enquiry meetings, to which, in most cases, none are admitted but the members, and in some even *they* are required to have a "pass" to gain admission—*written*, it is true, for want of a better invention, but still a *pass*. Our secrecy in the Lodge, then, is but the secrecy of the church in its internal arrangements which affect none but its members, and of which others have no right to complain. Ours is but the secrecy of the family fire-



side ; the secrecy of the physician with his patient ; the lawyer with his client ; the merchant with his confidential clerk ; the friend with his bosom friend ; and, let me reverently add, the penitent and the prayerful in his confessions and invocations to his God. If our secrecy is objectionable, the church and others must set us a better example by unlocking *every* door, and if it commend itself to our judgment, we will—*consider the propriety of following it.*

If our public assurance, and the exhibition of our text book, is not sufficient to satisfy all that our private teachings do not corrupt the morals, we have only to add that they affect none but ourselves, and others have no business to complain.

But as an additional guarantee, we point to our members, and demand that their moral and religious standing be taken as an endorsement of what we say. By a pretty careful estimate—we think that nearly one-half of the Masons within our acquaintance are members in good standing, of some branch of the christian church, embracing in their ranks both clergy and laity ; and it is thought their affiliation ought to place our reputation in this behalf at par, at least, if it will not command a premium. The remainder of our membership, we aver, will not suffer in comparison with the respectable portion of community in general. It is enough to say, at all events, that none are made any worse in their moral character or personal integrity for having joined us.

But do our secret meetings endanger the public peace ? I concede that if we engage in plots and conspiracies against the government, at our private meetings, they should not be tolerated ; but to this charge, so often made, we beg permission to enter a plea of “not guilty.” And having declared our innocence in the matter, we hope the same rule of judgment will be applied to us that is applied to every body else, to be *presumed* innocent until we are *proven* to be guilty. But we are willing, voluntarily, to go even beyond what the general rule or usage requires, and present unimpeachable evidence that, even in the tyled recesses of our Lodge-rooms, we are true and faithful as citizens. I will not ask any one to accept *my* testimony, for to many the writer is personally a stranger ; but I offer the members of the Order whom you know, and whose testimony would be taken on any question, in any court of justice. In addition to them, if need be, I would offer the recorded evidence of the truest and the best of our country’s patriots, statesmen, and heroes. I would invoke the honored names of Washington, of Franklin, of Lafayette, of Warren, of Wooster, of Putnam, and others of their glorious compeers, who were Masons. I would add to the list a De Witt Clinton, a General Jackson, a Chief Justice Marshall, a Henry Clay, and a host of others of the Fraternity,

whose patriotism, whose political integrity and stern virtues are unstained and unquestioned. If community will not believe these great and good men, we shall let the case go to judgment by default and enter notice of appeal to a higher tribunal.

### FAMILIAR CHIT-CHAT.

MASONS' WIVES—SOME THINGS SPECIAL—OTHERS GENERAL.



ROTHER MOORE :—I beg your pardon ; perhaps I ought not to call you brother. “We women” are regarded as mere outsiders, and I may be thought entirely without the limits of lady-like propriety. But I will not change, and should you, sir, think it misplaced, you will of course assume the prerogative of erasing before the typographer takes the manuscript in charge. Allow me, however, to argue a little in justification, may be, of my presumption. We, “us ladies,” you are aware, have the name of having “peculiarly flippant tongues ;” if, peradventure, the thoughts expressed may not savor of the stolid good sense of our stern brothers. I, perhaps, look upon Masonry differently from some others ; possibly my stand-point of observation may vary somewhat from those usually assumed. As Ik Marvel in some of his writings has the faculty of looking at men and things, in phrase peculiar, when contrasted with observations generally, it may be thought by some that my views of this Mystic Order compare illy with those many times advanced. But Ik says : “every man for his own ideas” ; and we will add, as a counterpart, every woman for her own ideas likewise, and proceed to advance ours upon this matter without farther preface.

I *admire* the Order of Masonry. What ! You a woman, asks the querist, like Masonry ? Madness—puerility—*worse* ; 'tis downright folly. Pause a moment, my sister. Do you imagine that in your strictures of this Order, you seriously reflect upon the integrity of its individual members ? And if your husband meets with the fraternity, do you suspect *him* of evil doing ? Your husband a conclave associate of iniquity—a secret plotter of wrong ? Is your husband all this ? Can you thus disrobe him of his manliness as husband—as father ? For my own part, I have preferred to suspect nothing of the kind.

True indeed the strong bolted door of the Lodge ajars not for our reception ; and what the offence if it does not ? Why roll the eye o

jealousy? why conjure mischief? and upon the sound of "secret society" swoon the brain with empty imaginations of wrong, until frenzy would fain give to them the assurance of reality. Why mount such a bubble as this?

True, my husband tells me nothing of the pranks of the "Goat," the horrors of the "Coffin," or the clanking of the "Chain;" nor do I care to know this other than "the curious" of my female organization leads me, may be, now and then to wish. Practically, who *should* care for these? Why pother about such small matters? Suppose our husbands wear white aprons, use gavels, or promise profound secrecy, with their hands upon the Bible, what then? The only point of interest to me in the transaction is, the fact, that the Bible, being a most excellent book, is a noble—a *glorious* platform for a superstructure.

Really, sisters, in the whirl and turmoil of excitement, have we not many times been very inconsiderate. That my husband is "counted worthy" of membership in the Order, is to me a source of pleasure. Verily I should like to enrol *my own* name upon its record—but time honored usages forbid our entering its gateway. Whether this is from the fact that our "stronger vessels" distrust our qualification to keep a secret, or ability in other particulars to abide the "ancient landmarks," I know not, neither do I regard the matter worthy of serious inquiry, much *less*, unpleasant conjecture. It is sufficient for me to be assured that good and true men, worthy husbands and fathers, will never league themselves together for wrong. Of this I have no concern. "Secrecy!" Ah indeed! What secret? Their acts as men? Their conduct as citizens? Their demeanor as members of a common brotherhood? No, none of these. What else? Surely some grave principle must be involved to occasion such talk of monstrous evil. Why, they have their own signs of recognition, perchance. Of their *ceremonies* they are not inclined to advise the entire world. And forsooth because they choose to keep these parts a secret, shall the opportunity be sought to charge them with all manner of evil, to stigmatize them as a banditti of rogues combined to defend each other in crime against innocence and justice? Shall this be our feast? Is it a fact that mawkish credulity has sometimes induced us to become thus the dupes of sheer fatuity? Let us stay a moment, and careful, *candid*, *honest thought* may materially change the vision.

But, Mr. Editor, I have already written more upon this scrap than I intended, and will defer further thought until another time. OLIVE.

*Chagim Falls, Ohio, May, 1856.*

NOTE BY THE EDITOR:—We shall be glad to hear from our good sister "Olive" again.

## I AM DREAMING OF HOME.

BY ERNESTINE.

**I** AM dreaming of home—of the Woodland,  
 The stream, the bright valley, and hill;  
 And the thoughts of the dear, absent home-band,  
 Through my heart send an exquisite thrill.  
 'Tis the witching, the lone twilight hour,  
 And fancy is roaming afar,  
 Where the soft light within our home bower,  
 Shines brightly, loves own beacon star.

To the world's syren voices we listen,  
 And wander, too often, astray;  
 But soon learn that baubles which glisten,  
 When touched, in our grasp fade away.  
 We turn, with a feeling of sadness,  
 From the gay halls, of song and of mirth,  
 And sigh for the dear smile of gladness,  
 That brightens our own cottage hearth.

As within the pure depths of the sea-shell,  
 Are sounds of its far Ocean-home,  
 E'en thus, in each loving heart, still dwell  
 The voices that ever say—"come."  
 Thus we cling, with the fondest devotion  
 To all we love best ere we roam;  
 The shell ever sings of the Ocean—  
 The heart of its dear distant home.

*Cedar Cottage, Ind., May, 1856.*

## LETTERS FROM THE NORTH-EAST CORNER, NO. 7.

BY AN OLD WORKMAN.

BRO. MOORE:—



ON Looking over your remarks on "Masonry in the North-West," I was very deeply impressed with the idea that our members might accomplish much more than they are now doing—more to elevate and purify the Order, to infuse into it a spirit of activity in the cause of benevolence and humanity, and to bring the extended brotherhood into a closer and more intimate social union. What are our forty thousand Masons of the North-West doing? One half, *perhaps*, attend the stated meetings of their Lodges, witness the administration of our rites, listen to the explanations and admonitions,

and then forget all about Masonry, *or nearly so*, until the next stated meeting. One fourth, probably, take an *active* interest in whatever concerns Masonry; they work for it by word and deed, in the Lodge and out of it, and strive by every means consistent with their higher and more imperious duties, to give it force and influence in society, and especially to make it useful among ourselves.

But what is the other half doing? Nothing, or almost nothing. It is true they have a membership in some Lodge or Chapter, pay their dues—some of them quite *grudgingly*—and on a festive occasion join in procession. This is very nearly their amount of the Masonic labors, cares, and interests; and if the existence of Masonry depended upon them and their efforts in its behalf, it would soon cease to be. With such it is of little consequence whether it is perpetuated or not—“it is not of much importance.”

Now, Bro. Moore, have I drawn this portraiture in colors too deep? I have been a good while in the ranks; I have traveled extensively; have made careful enquiry on the subject and conversed with many leading and prominent members of the Order, and I have come to the conclusion above given. If I am in error, or if my calculations are incorrect I shall be most happy to be set right. From my “corner” I have watched very carefully the progress and condition of matters among the Craftsmen, and I have come to this decision, in my own mind, that we are not doing what we ought to do. The true state of facts is simply this: A few are doing all they can to make Masonry a useful and valuable institution; a large portion manifest a little zeal, *occasionally*; while a large number are doing nothing, or next to nothing, in the great enterprise, and manifest a total indifference whether Masonry survive or perish.

I have come to this conclusion, from the following facts; in pursuing my business during the last two or three years, I have visited a good many lodges in different States. On enquiry as to the number of members belonging to a given Lodge, I would find that not more than one-half, and often not more than one-fourth, were present at the stated meetings. Why is this? Can you account for it on any other hypothesis than a disregard of their duties, and an indifference to the welfare of the Order?

Industry is an essential article in the creed of Masonry. We have, as an emblem, the Bee Hive, and it “recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that we come into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around

us are in want, when it is in our power to relieve them without inconvenience to ourselves. \* \* \* \* As dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God ; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons."

Such is the emphatic lesson which Masonry teaches all her members in relation to industry. It not only recommends and urges the practice of this virtue, but it *enjoins* it upon all, and advances considerations of the highest import. A lazy, indolent Mason, the lesson declares is acting inconsistent with his moral obligations, is a "*drone in the hive of nature, a useless member of society, and unworthy our protection as Masons.*" In society an indolent man is looked upon with contempt ; and a man who is not attentive to, and industrious in, his own private business, will not be diligent in the discharge of his social or fraternal duties ; and such are pronounced "*unworthy*" as Masons.

But I hear the excuse—"I have not time." This is not so ; it is *only* an excuse without any foundation to rest on whatever. Every man has time to discharge all proper duties. There *are* times and occasions when higher duties intervene ; and then Masonry remits her claim. She does not ask a brother to attend the Lodge when his family needs his attention ; she does not ask it when he lives at so great a distance that the burden would be onerous ; or when his age and infirmities forbid it. Our meetings are monthly, and I deprecate the practice of holding them more frequently, except in great emergencies. If they were confined to this, almost every member *could* attend, and I am inclined to think, *would* attend. There are but very few but what could find time to spend a couple of hours in the Lodge on an evening once a month ; and those who *can* and *will* not, are pronounced "*unworthy.*" If such do not feel sufficient interest in, or regard for, the welfare and prosperity of the Order to discharge so light and pleasant a duty, they had better dissolve their connexion with it, and cease to furnish a bad example to others.

But there are many other duties, besides attendance upon a Lodge, which are of imperious obligation. I need not state them ; visiting and attendance upon sick brethren ; enquiring into the necessities of the poor and afflicted, and ministering to their wants ; looking after desti-

tute orphans of deceased Masons ; serving upon committees, and many other matters connected with the Order. These, as a general thing, can be attended to at odd hours without interfering with private business. Besides these, there are duties of a more general and public character. A Mason should feel a deep interest in the *general* prosperity of the Order ; and in its great schemes of benevolent operations he should take an active part—never being satisfied to sit down contented while there is work to do by which man may be benefitted.

In addition to all this he should take time to acquire knowledge—*Masonic* as well as general knowledge. “ *No time to read.*” How often we hear that remark. Masons remain ignorant of the history, laws, principles and duties of Masonry, and plead as an excuse for their ignorance that they have *no time to read!* Such an excuse, very often, is an insult to common sense and disgraceful to him who pleads it. Every man has time to read ; if he has not he ought to take time, and if he does not he is guilty of a wrong to his own nature and to his social ties. He is consecrating all of earth to miserable pelf, and sacrificing his better and higher nature for a dime. This ought not to be ; it is treason against the Grand Architect of the Universe.

But perhaps I am talking too plain. I am an old Mason, however, and trust I will be pardoned. You know I have no object but to awaken in the minds of our brethren an interest in behalf of our Order, and to induce a more earnest activity in every good work. I believe Masonry is capable of accomplishing much good for its members, as well as for the cold, selfish world in which we live. But it must be cultivated or it will not thrive. Its lessons must be heeded, its spirit cherished, its commands obeyed, and it must have room and scope for a display of its noble powers.

If I talk plainly, I talk honestly ; and it is better to speak the truth than to use the soft language of panegyric. Truth is the foundation of every virtue ; it is a divine attribute ; it will live when all things else have faded and passed away. Besides, it is probably better for *me* to utter these things than leave them for an enemy. Let us enquire, brethren, what duty demands, and then *do it*. We shall reap an ample compensation even here, and a more abundant one when our labors are ended and we are admitted to the Temple in the heavens, “not made with hands.”

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The wise man has said that “a soft answer turneth away wrath ;” and if such answers were more frequently made, how little quarreling there would be in the world !

## THE STAR SPIRIT.

BY MRS. A. L. R. DUFOUR.



HY spirit was with me  
 In slumber last night,  
 It came as a star  
 Of rare beauty and light,  
 And wove its soft beams  
 In a wreath on my brow,  
 And silently sealed there  
 Love's holiest vow.

It kept its lone vigils  
 Most lovely and true,—  
 That pure burning star,  
 From its bright throne of blue:  
 And 'mid my dark tresses  
 Its silver light braided,  
 'Till from my pale brow  
 All shadow had faded.

Oh! thus let thy love,  
 Like a halo divine,  
 O'er my wrapt soul linger  
 And round my heart twine  
 A spell of enchantment,  
 A talisman true,  
 My spirit from care  
 And earth's sorrow to woo.

*Washington City, April, 1858.*

## FREEMASONRY IN GREAT BRITAIN.



WING to the laborious researches of enlightened men, much of the obscurity which for many years veiled the commencement of Masonic institutions has been cleared away. But the accounts given by the old chroniclers are so deformed by absurd fables, that little reliance can be placed on them, and sufficient mystery therefore remains, relative to their first founders, to render an inquiry into their rise and progress an interesting study. Many writers affirm that there were Masonic Lodges before the building of Solomon's Temple, while others trace back the Craft to the Creation. But it is certain that the extension of Freemasonry in Britain, as elsewhere, is to be attributed to the difficulty, in the early ages of Christianity, of finding workmen sufficient to build the numerous churches, and other religious edifices required by the superstition of the times. Italians, Germans and Flemings, joined the ranks of the ancient association,



which alone patronized art and morals as a system, under the appellation of Free Masons. Under the influence of various causes, those nocturnal assemblies were often held in the deep recesses of the gloomy forests, in grottos, caverns, on the borders of solitary lakes, or in the old castles of Scotland and Sweden, often surrounded with physical wants, which required great courage and enthusiasm to overcome, and possessed a great charm for these zealous men.

Subsequently the papal power, perceiving their value, protected and encouraged them, and granted them many indulgences. They were thus enabled to act more independently, and dividing themselves into parties, traveled into different countries, where they thought their services might be required. When they arrived at a spot where a church was wanted, they formed themselves into a regular government, chose a surveyor, and placed a warder over every nine men. In summer the laborers lived in tents, formed of the branches and bark of trees, but in winter a camp was constructed of rude huts. The nobles residing in the neighborhood found materials for the edifices, wagons to convey them, and money to pay the workmen for buildings, which the rich nobles often erected as a commutation of penance. The word Freemason had been adopted by these men, because they were at liberty to work in any part of the kingdom they chose.

For a long period, these associations were obstructed by the frequent wars, and they did not revive until the time of Carausius, by whom they were patronized. He encouraged learned men, and collected clever artificers, particularly masons, from various countries. He appointed the celebrated St. Alban, his steward, to superintend the Lodges—who was also the first martyr for the Christian faith in England. The chroniclers relate that to encourage them, he paid the workmen three shillings a week besides three pence a day for their board, while previously they had only one penny a day and their food.

In 557, the monks sent over by Pope Gregory I. to convert the Anglo-Saxons, landed in the Isle of Thanet, and having sent some French interpreters to King Ethelbert, with an account of their mission, he gave them liberty to do their master's bidding on as many of his subjects as they found willing to accept the Christian faith. He assigned to them, for their place of residence, Dorovernum, near Canterbury. They remained here until the conversion of the king. They dispatched an envoy to the Pope, with an account of their success, and he sent back books, dresses, and ornaments to adorn their churches; at the same time advising them not to pull down the heathen temples, but after sprinkling them with holy water, to convert them into Christian places of worship; he wisely calculated that the prejudices of the natives might be less shocked at the new faith, if its rites were performed in the buildings they had been accustomed to use.

They chose for their leader Austin, afterwards a celebrated architect, who, finding the people open to instruction, took great trouble to gain a lasting influence over them. To insure this result, he formed associations, placed monks at their head, while at the same time the lay brothers enlisted themselves among the members. This union of Freemasonry with monastic institutions had such results that the Lodges were held

exclusively in the convents ; and those foreign architects who built for the nobles their magnificent castles, and for the clergy their churches, were treated with great distinction.

The monks made frequent voyages to Rome, partly to bring back pictures and statues, and partly to induce other masons to assist those in England, so that those Masonic institutions were not only formed of architects, but influential men began to co-operate. The Lodges became the more important, since none but free persons could become members, and it was necessary, before arriving at the dignity of Master, that the candidate should have made three voyages to foreign countries, and on his return, submit to an examination of his capabilities as an expert architect.

While the heads of the assemblies occupied themselves with home affairs, they sent sections of the Brethren in search of architectural models, in Scotland. A party traveling in the valley of Glenberg, situated on the northeast side of Scotland, opposite the Isle of Skye, came in sight of two old castles, built with large stones, without lime or mortar. They appeared to have been places of refuge during troubled times. Being pleased with the wild and romantic aspect of the place, the Freemasons took possession and formed an association, under the title of Master of the Valley. It was in the halls of such dreary and desolate buildings, that some of those persevering men studied the Scotch models, while others roamed the country, in search of different styles.

The Reformation gave a fatal blow to those institutions, and put a stop for a time to the erection of the vast religious piles ; but the great fire in London, which destroyed 40,000 houses and eighty-six churches, gave a fresh impulse to Freemasonry. The workmen in England not being found sufficient, foreign aid was called in, and the whole of the Brethren placed themselves under the authority of a central Lodge, directed by Sir Christopher Wren.\* After his death, the Lodge of St. Paul's took a new and important step. Hitherto none but architects and masons were admitted to the order ; but in a grand assembly of the Brethren, it was decided unanimously that persons of all professions should be admitted, provided they were found eligible. This decision changed entirely the aspect of Freemasonry, and contributed chiefly to bring it to its present flourishing condition.

But the Masons found much difficulty in this plan, partly by disunion among themselves, and partly by political troubles. When James II. came to the throne, 1685, his leaning towards Catholicism throwing the whole country into disorder, the Freemasons divided themselves into two parties ; the Scotch having at their head the Chevaliers de St. Andre, on the side of the hypocritical king, and the English Lodges, on the contrary, being decidedly for his dethronement. The last carried the day, and when James took to flight he was accompanied by many of the nobles and Jesuits.

From that time to the present, Freemasonry has gradually increased

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\*The celebrated Lodge of York was founded in 926, under the patronage of King Athelstan and his brother Edward.

in importance. It has spread its humanizing influence over most parts of the globe. The principles of civilization which it has advanced, and the doctrine of universal brotherhood which it inculcates, have sometimes so alarmed crowned heads and their satellites, that they have done all in their power to stop its progress. In the middle of the eighteenth century edicts were published in Russia, Sardinia, Austria, Rome, Florence, and many other countries, forbidding the holding of Lodges, on pain of the terrors of the Inquisition, the galleys, death, imprisonment for life, or excommunication, according to the habit of the several governments; and these prohibitions still remain in some places, but ineffectually as ever.

The numbers of Lodges in the four quarters of the globe may, at a moderate computation, be reckoned at 5,000, of which 3,000 flourish in Europe, 1,400 in America, and the remainder spread over less important places. Although, perhaps, there may be some modifications in its forms and ceremonies, its benefit to the human race is undoubted, and a brother is recognized and aided in any part of the world, whether the government be a republic, a monarchy, or an oriental despotism. In illustration of this, the two following anecdotes may not be unacceptable.

A French officer, at the battle of Austerlitz, had, with his company, been separated from his regiment at the commencement of the action. After performing prodigies of valor, seeing the devoted band cut to pieces, and the officer dangerously wounded, he still refused to give up his sword, until, exhausted by loss of blood, he fell, making the Masonic sign. The Prussian officer in command, who was one of the initiated, on perceiving this, ran forward and drew off his men, who, in their fury, were preparing to strike the death-blow. Faithful to his Masonic principles, he had his Brother—no longer his enemy—carried to his own tent, where his kindness and attention were so great that his prisoner was in doubt whether he ought not to bless his glorious defeat. When his health was completely restored, he perceived the necessity of complying with the laws of war, and prepared to depart to the place assigned to the prisoners; but he first demanded an interview with his captor. What was his gratitude and astonishment to learn that he was free! The Prussian officer had managed to get his name placed on the first list of those who were to be exchanged.

Again, in the time of the late war, the Prussians infested the frontiers of France, and committed all sorts of outrages. They one day entered a chateau, and after insulting the inmates, and destroying everything they could lay their hands on, seized a box containing a large sum of money. The owner, on trying to prevent their taking his property, would have fared very hardly had he not, on a sudden thought, made the sign. The officer, who was a Mason, was immediately recalled to the duties which he had unknowingly violated. He dismissed his men, and placed a guard at the chateau, to prevent similar outrages.

*From the Brothers Boisgard and Sauve, members of the Royal Lodge of Isis, at Paris, to 1\*\* Ch\*\* F\*\*, &c., &c.*

CAPE OF GOOD HOPE, 26th Nov., 1817.

"Having promised to write to you as soon as the ship arrived at the Isle of France, we have perhaps surprised you by not performing our promise. But

a great misfortune prevented us. Three days after passing the line, our ship took fire, on account of the igniting of the great quantity of vitriol and other inflammable matter stowed away in the hold. On discovering this calamity, we were about sixty miles from Trinity Island, and although we heard that this spot was a savage and uncultivated place, we were in hopes it might eventually prove our salvation. We made all sail we could toward it, but the labor was immense, owing to the state of the vessel. But we had the good fortune to arrive there just as the smouldering fire had reduced the sides of the ship to the thickness of three inches, while the interior was completely carbonized. I shall omit for the present to narrate the curious life we led on the island, and inform you that on the 10th of September we were, by the generosity of an American captain, who touched there, landed in safety at the Cape of Good Hope. Deprived of all our property, we were obliged to make known our wants to those men whom the world has so much calumniated. Happily for us, we found that there were four Freemasons' Lodges there, each of which pressed forward to relieve us, particularly one named the Good Faith. We were quickly supplied with food and lodging, clothes and linen. Our generous hosts urged us to remain with them; but finding we had decided to sail in a few days to the Isle of France, our original destination, they supplied us with wine, brandy, biscuits, and in short every necessary in abundance, for our voyage. Will you, my dear friends, explain all this to our Brethren S. M., &c., of the Chapter of Isis, for whose prosperity we most ardently pray; and we hope that the Lodge will communicate with that of the Good Faith, for the important services they have rendered us.—*London F. M. Mag.*

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#### MUSIC IN LODGES.

BRO. MOORE:



WAS much gratified at receiving the Review with a fine stirring piece of music in it, and set to an excellent song. I am very fond of music (who is not?), though unfortunately a poor singer; and I have often lamented the absence of it in our Lodges. Why is there so little of it? Why do we so seldom hear a good piece of music performed in our halls? Music is one of the "liberal arts" which Masons are required to study; but how little attention is paid to this important duty.

There is no reason why we should not sing an appropriate parting song at the closing of the Lodge, or a song of praise to the Grand Architect of the Universe at opening or closing. Indeed this, at suitable times, would so vary the usual routine of ceremonies as to make our meetings much more attractive and induce a more general attendance on the part of the members. I verily believe that it is the constant *sameness* which makes our meetings so dull. There is not enough to *attract*, of a sprightly, pleasant, agreeable character. If every Lodge had a good choir of singers organized among the members, it would add greatly to the interest of our meetings, and induce

many to attend who now neglect it. They *should* attend, if possible, *all* of them, and if we can *attract* them there—make the Lodge room a pleasant place in which to spend an evening, we should see a better attendance. They would be impatient for the “stated meeting” to come round, and they would look forward to it with anticipations of pleasure.

A good melodeon should also be in the Lodge room, one of Carhart & Needham’s, if possible, for they certainly excel every other manufacture. There are but few Lodges where some brother cannot be found to perform on it, and this would aid the singers and improve the music. If there are none competent to use the instrument, induce some young brother to learn, and thus he will be acquiring valuable knowledge while he is discharging a masonic duty.

In one of the degrees, you know, singing is absolutely necessary in order to confer it properly; and if *that* part be not performed in an impressive and appropriate manner the effect is injurious. It would make a wild Indian close his ears to hear such music as I have sometimes heard to the words:—

“Solemn strikes the funeral chime.”

It was horrible; a frog-serenade would be harmony in comparison with it. What kind of emotions it awakened in the breast of the candidate, I am unable to say, but can *guess* from what my own were. I wish you would urge this upon the attention of the craft, and if you can induce a better performance of this duty you will be doing a *good work* indeed. Ever yours,

WEBB.

#### RESPONSIBILITY OF MASTERS.

**W**E believe the general custom, heretofore, has been to hold the Master of a subordinate Lodge, responsible to his Grand Lodge, for his *moral* as well as his *official* conduct. We have always doubted the propriety of this practice, and the more we have reflected on it, the more serious have been our doubts. On examining the proceedings of the Grand Lodge of Illinois, at its last annual communication, we observe that the very intelligent Grand Master of that jurisdiction, Bro. Anderson, alludes to this subject in his annual address. He says:

“How far the Master of a Lodge is responsible, to the Lodge over which he presides, is a question of great delicacy and perplexity, and one upon which distinguished Masons in our own, as well as other

jurisdictions, have greatly differed. It has always appeared to me, that it would be no invasion of an ancient Masonic usage to require the W. M. of a Lodge to answer to his Lodge for any moral delinquency of which he may be guilty. A Lodge, in my opinion, must possess ample plenary powers to protect its interests against the withering influence of immoral and vicious members, even when the member occupies the exalted position of Master."

In the arrangement of business, the subject was referred to a committee, but we have failed to discover any report on it, or any action of the Grand Lodge with reference thereto. Either we have failed to discover it, or no definite action was taken during the session. We regret this, for there were many experienced, "learned brothers," in that body, who could have thrown much light on the obscure question. We should have been pleased to hear their opinions and reasoning; for we are satisfied much sound and valuable information would have been furnished.

There could certainly no evil result from making the Master responsible for his moral conduct to his Lodge. Its members know him best, and are therefore most capable of judging in his case. Besides, the process would then be simple and expeditious, and the sad results of his delinquency prevented, or greatly abridged. No difficulty could result in the working of the Lodge, for the S. Warden, and then the J. Warden, is eligible to preside in the absence of the W. M., or when the office becomes vacant by deposition, removal, death &c. Besides, great injury might result to the good name of the craft, as well as its usefulness injured and its harmony destroyed, by delaying such matters for months until the Grand Lodge meets.

He should most certainly be amenable to the Grand Lodge, or to the Grand Master in vacation, for his *official* conduct, for it cannot be supposed that the membership are so well qualified to judge in this behalf; but in relation to the facts, they are the *best* qualified as judges, and it seems to us should be the sole judges.

We make these suggestions more with a view of calling attention to this subject, than with any expectation of elucidating the question. We should much like to hear it discussed by well-read and experienced brethren, as, in the present condition of Masonry, it involves very important interests. A careful analysis of the powers and prerogatives of a W. M., as well as his responsibility, is greatly needed. These things should be clearly defined and well settled. There is no reason why they may not be, and it is of great importance, in the administration of Masonic government in detail, that they should be. Will some of our "Overseers of the work" give it their attention?

ED. REVIEW

## GRAND LODGE OF CALIFORNIA.



HIS body met in Annual Grand Communication in Sacramento, May 6th, 1856. We have been politely favored with a copy of the Address of the M. W. Grand Master, in advance of the regular proceedings, for which we tender our thanks. It is in the main an able and sensible document, and we take pleasure in making some extracts from it, as they give expression to some very important matters, and which are of general interest. After stating that he had granted twenty-three Dispensations for new Lodges, the Grand Master proceeds :

“ These, in addition to the Chartered Lodges, and the three whose Dispensations were continued under the direction of the Grand Lodge, make the present number of working Lodges one hundred, with an aggregate membership of about four thousand. This exhibition shows the usual rapid increase that has heretofore characterized our jurisdiction, though not calculated, in my opinion, to give rise to just grounds of apprehension, further than may naturally attach to a rapid growth ; for I have reason to believe that the doors of our Lodges have been guarded with increased vigilance, and that Dispensations for new Lodges have been applied for only under circumstances that suggested the manifest propriety of granting them.

“ In view, however, of the importance of a matter that has been so frequently adverted to, and has awakened the apprehensions of the reflecting and experienced Mason, both here and elsewhere, as to the probable result, it may not be deemed inappropriate to allude again to the danger that naturally attaches to such an accession to our ranks, and the remissness that is too apt to obtain where a Lodge is crowded with applications for the mysteries of Masonry. I would, through this channel, also admonish the Brethren of the jurisdiction to look well to the material they are working into the Masonic edifice. If there be any defect, such as will not stand the test of the most rigid scrutiny, reject it—it is unfit for use. It is better in a matter of such grave importance to reject, through the operation of a safe, even though stringent, course of policy several worthy applicants, than by its converse to admit one of doubtful reputation, whatever may be the motive for so doing. The former class may renew their applications in due course of time ; and with the more intimate knowledge of their true character that would naturally obtain after the occurrence of such an event, are more than likely to have justice done them ; while the latter, when once invested with power, are not apt to be over scrupulous as to its use, either within or without the Lodge, for the accomplishing of any desired object, and sometimes injure both the Lodge and the Fraternity, by a general reputation of unworthiness, without the ability to define any particular act that would secure their ejection.

“ Nor does it suffice that nothing can be said against an applicant for our mysteries. Equal diligence should be exercised in ascertaining what can be urged in his favor. Negative virtues will not answer.

His recommendations should be of a positive nature, and show that he could add to the reputation of the Institution instead of having to borrow from it. Otherwise he had better remain without the Lodge until better qualified to prove useful within it."

These are sound and wholesome truths, and we especially invite attention to the last paragraph. Too often men are admitted on the principle of negative fitness; there is nothing against them, but there is nothing in their favor. They are clever, excellent men, and we can't find it in our hearts to refuse their requests; while we are really doing them no benefit by admitting them, and adding no valuable acquisition to the Craft.

The Grand Master, however, has not, in our opinion, been so fortunate in his remarks on some points of Constitutional Law. Hear him in relation to an article in the Constitution of the Grand Lodge:

"A new Section has been proposed to be added to Art. X. of the Constitution, providing that 'No Brother shall become eligible to the office of Master of a chartered Lodge, unless he shall have served as a Warden of some Lodge.' My opinion being adverse to the propriety of introducing such a feature into the Constitution, I feel called upon to express it, even though it may run counter to an ancient regulation of the Craft. The bare fact of its being found among the ancient regulations is not sufficient to demand a blind adherence to any rule of action, where it can be shown to be of doubtful propriety. Were such the case, candidates, for the mysteries of Masonry, would still be required to have attained the age of twenty-five, instead of twenty-one years, before they could be admitted; and various other minutiae would have to be complied with, that are wholly inapplicable to our present condition. The ancient regulations are certainly an excellent general guide, and should not be departed from unless good and sufficient reasons can be shown for such departure, as I believe can be done in the present instance."

The Grand Master, in the above remarks, is evidently at fault in not distinguishing correctly between the "Regulations" and the "Charges." What are called the "Regulations" are simply the Constitution or Regulations of the Grand Lodge of England, as adopted in 1722, and frequently amended and modified by that body since. These are of no more binding obligation upon the Craft at large than the Constitution of any other Grand Lodge: they are law within its own jurisdiction, but no where else, unless adopted.

Not so, however, with the "Charges." *They* are the written *landmarks* of Masonry, and cannot be changed, modified, or annulled by any "body of men," whether it be a Grand or subordinate Lodge. They are the fundamental laws of Masonry and must not be changed or abrogated. Now it must be borne in mind that the Rule which the Grand Master of California would change, is a provision of the ancient



"Charges," and as such is beyond the reach of a Grand Lodge. It may be found in Charge IV., "concerning Masters, Wardens," &c. "No Brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, &c."

We hope the Grand Master will review the question and carefully distinguish between what is a Landmark in Masonry, and what is merely the Constitutional or statute law of a particular Grand Lodge.

We close our notice of the Grand Master's address, by quoting from the conclusion of his remarks. They are sound, sensible, and to the point, and are worthy of particular attention in *every* jurisdiction.

"There should be no benefit sought for or conferred, that would in the slightest degree involve the sacrifice of a correct principle, or infringe upon a just right. Our highest and most legitimate benefits are of a social and a moral character, and are founded in interests that are not liable to clash when their pursuit is divested of all impropriety of motive. Corresponding action is likely to follow what may be regarded as the originating and governing motive that led to it. While then our motives are pure and correct, we may with confidence expect to realize the acknowledged purposes of our organization, and confer benefits of a character that will meet with a just appreciation on the part of a numerous and enlightened constituency. It is thus, too, that we may expect to gain the approval and secure the aid of Him, whom to invoke, as our Supreme Head, is but a solemn mockery, unless the sincerity of our motives can be evinced by the correctness of our action. May such be our course, and may HE, whose aid we have invoked, and who, as an auxiliary towards the accomplishment of His all-wise purposes, has brought us safely through the trials of the past, and spread before us the anticipations of a bright and useful future, watch over our deliberations, purify our hearts with the controlling influences of those immutable principles by which we profess to be governed, and prompt us continually to the exercise of every feeling of heart and faculty of mind, that will promote the true interests of the Craft, and make our deliberations a blessing to the Lodges and Masons of our jurisdiction."

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#### COLORED MASONS.

**I**N the proceedings of the Grand Lodge of Vermont we find an interesting correspondence in relation to the legality of "Prince Hal Lodge" (colored), of Boston. The facts we condense as follows:

One Peter G. Smith of Vermont went to Boston last June, and joined a colored Lodge of Masons (so called). On his return home he applied for admission to a Lodge in Montpelier, and was refused, on the ground that he was initiated in a *clandestine* Lodge. He wrote

to Boston, and the "Cor. Gr. Sec. of Prince Hal Lodge" replied that his Lodge have the original Charter from the Grand Lodge of England now in their possession, and that they worked under it until after the war between this country and England, when the colored Masons held a convention, and declared themselves independent "the same as whites had already done before;" and that his brethren visit not only the Lodges in England, "*but in all parts of the world.*"

This letter being sent to the Gr. M. of Vermont, he replied in substance—that he supposed it to be true that on the 20th Sept. 1789, a charter for a Master's Lodge was granted to Prince Hal and others under the authority of the Grand Lodge of England, and that the Lodge bore the name of "African Lodge No. 459;" that this was the only charter ever granted by the Grand Lodge of England or any other Grand Lodge, to the colored persons of that city; that African Lodge No. 459 did not continue its connection with the Grand Lodge of England for many years, and that its registration was stricken from the rolls of that Grand Lodge more than fifty years ago; that Lodge 459 and all others originating from it have always held aloof from, and refused to acknowledge allegiance to the Grand Lodge of Mass.; that on the 18th of June, 1827, this Lodge 459 issued a declaration containing the following language:—"We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge than that of our own." And he still further supposes that in July 1855, R. W. Charles W. Moore, Gr. Sec. of Gr. Lodge of Mass., had an interview with Mr. Hilton then Master of this same Lodge 459, in which Mr. Hilton said that they were "independent of all *white* Lodges, asked no favors of them, *and would have nothing to do with them*; nor would they admit a *white* Mason, if he should present himself a visitor."

In view of these facts Gr. M. Tucker concludes that even if a charter for a Lodge, to be located within the United States, could be lawfully granted by the Gr. Lodge of England after the American Revolution, its vitality would necessarily expire on its being stricken from the records of the grantor; that the mere retention of a charter after its revocation, cannot preserve any right or authority. And that even if Lodge 459 had a legal Masonic existence on June 18th 1827, its declaration of that date was unmasonic and revolutionary, and effectually placed it beyond recognition by any Grand Lodge in the United States. He states the following propositions as sound Masonic law in this country. *First*, "That no Grand Lodge of any State can regularly recognize a subordinate Lodge existing in another State, or its members, until such subordinate Lodge is recognized by the Grand Lodge of the State in which it existed." *Second*, "That no Grand Lodge, either in these United States, or any other country, can legally establish a subordinate Lodge in any other State where a regularly constituted Grand Lodge exists."

For these reasons he says Masonry in the United States has not and cannot recognize either "Prince Hal Grand Lodge," or its subordinates, or their members as regular.

We think there is a mistake about said Lodge having the Charter issued by the Grand Lodge of England. It has not been exhibited, *nor can it be*. In proof of this, we copy the following extract from a letter from the Grand Master of Massachusetts to Bro. Tucker.

Boston, October 3d, 1855.

Dear Sir and Brother :—In reply to yours of the 26th ultimo, I can only re-affirm all that you have stated, that the Grand Lodge of this State does not recognize the “Prince Hal Grand Lodge” or any Lodge of colored Masons in this State. \* \* \* So far as I have ascertained the blacks have once possessed a Charter from England, which Charter (a copy being taken) was returned to its source for alteration, and was never sent back to this country, and the copy of the aforesaid is all the blacks now have.” \* \* \*

Fraternally yours,

WINSLOW LEWIS, G. M.

This settles the question. The whole foundation for the present existence of the Lodge, is a mere copy of a Charter which was returned to its source many years ago, and never re-issued. Even if the Grand Lodge of England had the right to charter a Lodge in one of our States, she has not done so, nor does she desire to. The whole affair, then, is clandestine.

#### MASONIC BURIAL AT SEA.



Find the following description of a Masonic burial at sea, in the *New Orleans Picayune*, of a late date. It occurred on board the steamer *Empire City*, in a recent passage across the Gulf. The name of the deceased was Joseph Waterman, but where he hailed from, or whither bound, we are not advised; nor in what Lodge he was initiated, where he held a membership,

“To whom related, or by whom begot.”

“The sun was about sinking beneath the wave when the body was placed in charge of such of the Fraternity as were on board, to be buried by them, with the last sad rites peculiar to the institution.

The remains, which had been covered by the United States flag, were laid upon a plank, at the stern of the steamer, and as the ship's bell began to toll the intervals, the brethren formed a circle around the corpse, when the Masonic burial service was beautifully delivered by Past Master J. E. Elliott, of New York, who presided as Master upon

this occasion. The ceremony, beautifully impressive at all times, was remarkably so upon this occasion; and when the Worshipful Brother pronounced the words; "We, therefore commit the body of our departed brother to the great deep; his memory shall remain engraven upon the tablets of our hearts, while his spirit shall return unto God who gave it," a single plunge was heard, and the deceased had gone to his last, long home, accompanied by the last fond words of "Alas! my brother!" from those of the Fraternity who formed the broken chain upon the quarter-deck of the steamer."

There is a deep sadness resting upon this picture, a shadow of tears, a drapery of gloom; and yet amid that gloom and shadow there are rays of light mingling, like the faint pencilings of approaching daylight after a dark and stormy night. The deceased was a stranger, and he died on ship-board far out at sea. In all probability he was either going to, or returning, from the far off shores of the Pacific, where visions of gold and opulence allure so many ardent young men from home and friends. It is probable that no mother, or wife, or sister was near him in the last struggle, to wipe away the cold sweat from his brow with her soft and gentle hand. Oh, what a treasure would the presence of a mother have been to the dying one in that hour of sorrow, how *much* more priceless to him than all the gold ever gathered from the mountain streams of California! But she may not come to smooth his pillow and lay her pale cheek to his, and whisper words of comfort and strength to the sufferer.

He must die; die amongst strangers, far from home and far at sea. He shall never sit at the family table again, nor around the cheerful home-fire on a winter's eve, nor listen to a father's advice, or pillow his head again on the bosom of maternal love. He must die, and in the deep ocean find his grave; away down in the coral recess, enwrapt by the sea-weed, while the moaning ocean chants his requiem. No mother shall kneel at his grave and weep over the loss of the early dead; no fond wife shall visit his lone resting place in the early eve, to strew flowers over his tomb; no weeping friends shall build a monument over it in token of their affection, and inscribe his name in letters of enduring marble. The sea is his grave, and the wild waves the drapery of his tomb.


But though a wanderer from home and tossed on the rolling deep, kind brothers—*mystic* brothers—are around his bed. They have met by chance; the unmistakable intimation is recognized; and fraternal hands minister to his wants. They linger and watch round his couch through the long night; they whisper of hope and heaven, and point to a "building not made with hands." Perhaps they receive from his dying lips the last message of affection, and promise to bear it to "the loved

ones at home." In the morning, just as day-light comes bounding over the waves, the "pitcher is broken at the fountain," and the freed spirit goes forth to "the better land."

Again that mystic band is assembled. They are strangers to each other, and never met before until they met in that "home on the rolling deep;" but a common tie unites them, and a common sympathy gathers them around the remains of a departed brother. It is eve—a calm, bright, summer's eve. The ocean sleeps in quiet, as though its Maker had enjoined silence upon its waves, while funeral obsequies are performed. A procession is formed; a little number of strange brethren, gathered from strange and distant lands, march with solemn tread. There is no imposing hearse, no nodding plumes, no martial music. The remains of a brother are borne, solemnly, in the arms of brothers, to the vessel's stern. And then that touchingly beautiful funeral service is read in a trembling and half-suppressed voice. "Earth to earth" is uttered—a brother to the great deep—the waves part assunder, and a brother—a stranger—sleeps in a grave far down in the ocean's depths. "*Friend and brother, we bid thee a last, a fond farewell,*" is uttered by quivering lips and amid falling tears, and the sad ones turn away.

No evergreen memento is thrown into his tomb, but "his memory shall not perish;" and when the last morn shall come—a morn that shall know no night—that buried one shall come forth from his ocean grave; the soul shall "never—never—never die." ED. REVIEW.

#### NATHAN B. HASWELL.

 HE M. W. Grand Master of Vermont, P. C. TUCKER, Esq., in his communication to the Grand Lodge of that State, at its late session, refers to the P. G. M. of that State, the venerable and beloved Bro. HASWELL, in the following terms:

"It was among the highest sources of our gratification and happiness that, at the last annual convocation of this Grand Body, we were permitted to meet and interchange brotherly cordialities with our worthy and beloved Past Grand Master, Nathan B. Haswell.

That gratification can never be renewed on earth. The spirit of our esteemed and venerated brother has passed to his Father and our Father—to his God and our God. Henceforth his name represents not a tangible person to our minds, but a spirit which has passed, for a few years before our Masonic vision, performing all that belonged to its mission to earth, bravely, wisely and well.

We, as his brethren and associates in life, have done whatever lay in our power to honor his remains, and evince our regard for his character. An extra call of this Grand Body assembled large numbers of its members; we placed his remains in the grave, with all the external honors we could pay, and placed all our Lodges in mourning, that we might thus do honor to his memory.

At the communications of the Grand Chapter and Grand Council of this State, in August last, I announced the mournful fact of our beloved brother's decease, and in my address to the Grand Chapter, detailed briefly, and as far as was then in my power, the leading facts of his Masonic history.

Those facts it is unnecessary here to repeat, as they are accessible in our Grand Chapter publication, to all my brethren. I would not be understood, however, as saying that they embody all, or indeed the *larger* part of our deceased Past Grand Master's Masonic history; for they do not. They embrace only a portion, furnished by my own memory and private public documents.

Within a short time the Masonic papers of our deceased brother have been placed in my hands. Leisure has not since been afforded me to digest, nor indeed to do more than partially examine them. I have gone far enough with them, however, to appreciate their high value to the Masonic institutions of Vermont, and to learn their importance in doing full justice to the character of him whose steady services and distinguished ability were so long devoted to the interests of Masonry among us.

It is among my highest aspirations, that in the evening of my days, the avocations of business and the necessities for exertion may be, by a kind Providence, so far relieved as to enable me to place before my brethren a connected history of the Freemasonry of this State. Whether that duty shall be performed by myself, or be executed by a more worthy hand, the papers to which I have alluded must be the source from which some of its most interesting portions will be drawn, and without which they would be but imperfectly understood.

The Masonic devotion, industry, integrity, firmness and wisdom of our deceased brother, will receive fresh lustre from the contents of these memorials of his action, and will endear his memory, if possible, more strongly to the hearts of his brethren."

We most earnestly hope that Bro. Tucker, or some other person as competent, will prepare a biography of Bro. Haswell. Such a production would be a most valuable record of noble deeds and stern integrity—of fortitude undaunted, and virtue unstained. Such a work, in connection with the history of Masonry in Vermont, would be an invaluable addition to Masonic literature, and we know of no one so well qualified to perform this work as Bro. Tucker.—*Ed. Review.*

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"A new commandment I give unto you, that ye love one another."  
—*St. John.*

## THE REVELATIONS OF A SQUARE.

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 BY GEO. OLIVER, D. D.
 

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## CHAPTER XI—CONTINUED.

*Charlatans—Arthur Tegar.*

1790—1794.

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“To support his hypothesis, that the object of Freemasonry is liberty and equality, or, in other words, revolution, and the destruction of social order, Barruel used the following argument, deduced from presuming facts: ‘It was on the day,’ he says, ‘when Louis XVI. was imprisoned by a decree of the Jacobins, that the secret of Freemasonry was, for the first time, made public; that secret, so dear to them, and which they preserved with all the solemnity of the most inviolable oath. At the reading of this famous decree, they exclaimed, ‘We have at length succeeded, and France is no other than one immense Lodge. The whole French people are Freemasons, and the entire universe will soon follow their example.’ I witnessed this enthusiasm, and heard the conversation to which it gave rise. I heard Masons, till then the most reserved, freely and openly declare that at length the grand object of Masonry was accomplished, by the establishment of equality and liberty. ‘All men are now equal and brothers,’ they exclaimed, ‘and all men are free. This is the entire substance of our doctrine, the object of our wishes, and the whole of our Grand Secret.’ ‘Such was the language,’ says the Abbe, ‘which I heard fall from the most zealous Masons; from those whom I have seen decorated with all the insignia of the highest degrees, and who enjoyed the rights of Venerables to preside over the Lodges. I have heard them express themselves in this manner before those whom Masons would call the profane, without enjoining the slightest secrecy, either from the men or women present. They said it in a tone as if they wished all France should be acquainted with this glorious achievement of Masonry; as if they were to recognize in them its benefactors, and the authors of that revolution of EQUALITY and LIBERTY, of which it had given so grand an example to all Europe. *Such, in reality, was the general secret of the Freemasons.*’

“The man declares,” pursued the Square, “that he saw and heard all this. Is he to be credited? I think not; or at least his testimony must be received *cum grano salis*; for it may be difficult to conjecture what kind of reverie he was in when he dreamt of such absurdities.

“Once more. He presents his readers with a pretended extract from the Lodge Lectures. Listen to it: ‘Learn, in the first place,’ says the Venerable to the candidate, ‘that the three implements with which you have been made acquainted, viz: the Bible, the Compass, and the

Square, have a secret signification, which I will explain. The Bible instructs you to acknowledge no other law than that of Adam—the law which the Almighty engraved on his heart, and is called the Law of Nature. The Compasses recall to your mind that God is the central point, from which everything is equally distant, and to which everything is equally near. By the Square you learn that God has made every thing equal. The Cubical Stone teaches that all actions are alike with respect to the sovereign good. The death of Hiram, and the change of the Master's word, teach you that it is difficult to escape the snares of ignorance; and that it is your duty to show the same courage as our Master Hiram, who suffered himself to be massacred rather than hearken to the persuasion of his assassins.'

"One would think," continued the Square, emphatically, "that the simplest and most gullible cowan in his majesty's dominions could scarcely be deceived by the relation of these gross absurdities. If Barruel believed them himself, he had more verdant reticulations on the cuticle of his brain than I gave him credit for. I am not hypercritical; but I put it to you pointedly and plainly, whether, on a fair literal and grammatical construction of his words, any resemblance, however remote, to our general illustrations, can be traced in this fanciful exposition of our highly-esteemed symbols? And it is, therefore, impossible to arrive at any other conclusion than that a wilful perversion of facts, supported by a sophistical train of reasoning, are the unstable grounds on which the Jesuit has founded a superstructure, that, like the ancient military towers called Belfroi, was intended to batter down, and level with the earth, the bulwarks of a benevolent institution, which teaches man to do justly, to love mercy, and to walk humbly with his God. The attempt, however, failed most signally, and the defamers of the Order sank into insignificance. We may, therefore, say with Dryden—

'Let them rail on; let their vindictive muse,  
Have four and twenty letters to abuse,  
Which, if they jumble to one line of sense,  
Indict them of a capital offence.'

"This important subject," the Square proceeded to say, "constituted a prolific topic of conversation amongst the Craft, and it was once discussed *seriatim* by the members of our Lodge, who expressed their opinions on it very freely. It was induced by an observation of Bro. Arthur Tegart, who was installed on St. John's Day; 1793, that he had recently seen a book, published by a French emigrant, which was intended to prove that Masonry is a system of deism.

"And to convince you, Brethren," the R. W. M. continued, 'of the lamentable ignorance which this gentleman displays of the Institution which he professes to expose, you shall hear the account that he gives of one of the ceremonies of initiation. He tells his readers that the candidate, after having heard many threatenings against those who should betray the secrets of the Order, is conducted to a place where he sees the dead bodies of several persons who are said to have suffered for their treachery. At this point of the ceremony, he himself, as he coolly asserts, saw his own Brother bound hand and foot, and was informed that he was doomed to suffer the punishment due to this



grave offence, and that it was reserved for himself, to be the instrument of their vengeance, which would enable him to manifest his complete devotion to the Order. It being observed, however, that his countenance indicated extreme horror, as his Brother continued earnestly to implore his mercy, a bandage was charitably placed over his eyes, in order to spare his feelings. A dagger was then placed in his right hand, his left being laid on the palpitating heart of the victim, and he was commanded to strike. He instantly obeyed; and when the bandage was removed from his eyes, he discovered that a lamb had been substituted, although he verily believed that he had stabbed his brother. Surely, he adds, such trials, and such wanton cruelty, are fit only fit for training conspirators.'

" 'He cannot be speaking of blue Masonry,' Bro. Pigon observed, 'for there is not a shadow of resemblance to any one of our ceremonies in the entire process.'

" 'He scarcely knows what he is speaking of,' said Bro. Jones; 'but it is evident that he intends the profane world to believe that it is a faithful description of our secret rites; and to my certain knowledge there are a vast number of people that either *do*, or pretend to believe it.'

" 'As they do also,' Bro. Preston interposed, 'the wild assertion of Lefranc, that while the National Assembly protected the meetings of Freemasons, it peremptorily prohibited those of every other Society. The obligation, he continues, of laying aside all stars, ribbons, crosses, and other honorable distinctions, under the pretext of fraternal equality, was not merely a prelude, but was intended as a preparation for the discontinuance of all civil distinctions, which actually took place at the very beginning of the Revolution, and the first proposal of a surrender was made by a zealous Mason. He further observes, that the horrible and sanguinary oaths, the daggers, skulls, and cross-bones, the imaginary combats with the murderers of Hiram, and many other gloomy ceremonies, have a natural tendency to harden the heart, to qualify its natural disgust at deeds of horror, and to pave the way for those shocking barbarities which made the name of a Frenchman abhorred throughout Europe. It is true, these deeds were perpetrated by a mob of fanatics; but the principles, as he informed his readers, were promulgated and fostered by persons who styled themselves Masonic philosophers.'

" 'Absurd!' interjected Bro. Crespigny. 'To what Quixotic projects will some persons resort in support of an untenable hypothesis. These men are laboring to promulgate an opinion that Freemasonry was the proximate cause of the Revolution in France, with which it had as little to do as in producing the general deluge. Hoffmann, a German writer against Freemasonry, has the candor to admit that the Order had been abused and misrepresented by the *matchless villainy* (these are the very words) of its opponents; and that they were perfectly unscrupulous in the invention and application of any facts or surmises, how absurd soever they might be, which promised to preserve the balance of their theory.'

" 'For which purpose,' said Bro. Pigon, 'one of these worthies boldly asserts, that the President's hat in the National Assembly is

copied from that of a Venerable Grand Master in a Mason's Lodge; and that the Scarf of a municipal officer is the same as is worn by an Entered Apprentice Mason. And when the Assembly celebrated the Revolution in the Cathedral of Notre Dame, he further says, its members accepted of the highest honors of Masonry, by passing under an Arch of steel, formed by the drawn swords of a double rank of Brethren."

" 'These improbable chimeras have been conjured up by Lefranc,' Bro. Jones observed, 'to excite the apprehensions of the timid, and the ridicule of the bold. Now, the alternative embraced by his hypothesis may be put in this form: he was either a Freemason or not. If the former, and had entered into solemn obligations of secrecy, does the violation of those obligations afford him any claim to credence? Or is the man who fearlessly violates an oath, which, according to his own statement, is most awfully administered, likely to have any scruples of conscience respecting the truth or falsehood of his assertions, when he undertakes to publish a pamphlet *ad captandum vulgus*? If M. Lefranc never was initiated, it follows, of course, that his work must be an unauthorized fabrication. As to the stale pretext of deriving his knowledge of Masonry from a collection of papers, placed in his hands by a Brother on his death-bed—the long-hackneyed fiction is too palpable to deserve a moment's consideration.'

"Bro. Preston then appealed to the Brethren present, to say whether these books, which denounce Freemasonry as an irreligious and deistical Institution, active in promoting evil, but neutral at the least, if not hostile, to the existence of good, are not a gross and wicked libel on a Society whose foundation and superstructure are peace, harmony, and brotherly love? To submit to the powers that be; to obey the laws which yield protection; to conform to the government under which they live; to be attached to their native soil and sovereign; to encourage industry; to reward merit, and to practise universal benevolence, are the fundamental tenets of Masons; 'peace on earth and good will to man,' are their study; while the cultivators and promoters of that study are marked as patterns worthy of imitation and regard. Friends to Church and State in every regular government, their tenets interfere with no particular faith, but are alike friendly to all. Suiting themselves to circumstances and situation, their Lodges are an asylum to the friendless and unprotected of every age and nation. As citizens of the world, religious antipathy and local prejudices fail to operate, while every nation affords them a friend, and every climate a home.

" 'I am obliged to Bro. Preston,' said the R. W. M., 'for his excellent eulogium—indeed, nothing less could be expected from a Brother of his eminence. But the question is, can anything be done to counteract the effect of these mendacious publications, which, like the blasting simoom of the Arabian deserts, that envelops man and beast in its deadly embrace, carry conviction to the understanding of some, overthrow the faith of others, and create doubt and suspicion in the minds of all?'

" 'I rather incline to the opinion of Gamaliel,' Bro. Sir John Aubyn gravely replied; 'let them alone: if this counsel or this work be of man, it will come to nought. And I am fully persuaded that the proximate intention of all these writers against Freemasonry, is to produce an effect decidedly hostile to the lessons of peace and order which the Redeemer bequeathed as an everlasting legacy to his followers.'

" 'I shall at least,' said Bro. Preston, 'discharge my own conscience, by endeavoring to furnish all right-minded men with a reply to the gratuitous and unfounded assertions of Lefranc, in a short paper on the subject, addressed to the Editor of the 'Gentleman's Magazine.'

" 'I see no harm in that,' replied Bro. Dagge, 'provided it be done in a mild and gentlemanly spirit.'

" 'And I will take care not to exceed the bounds of the strictest decorum,' Bro. Preston rejoined.

" But all the masonic charlatans of the age," the Square continued, "and their name is Legion, were eclipsed by a working tailor of the name of Finch, who was now beginning to acquire a notorious celebrity, which was consummated a few years later by the unblushing assurance with which his pretensions were advocated. Expelled from the Order by the Grand Lodge, he commenced a system of practical Masonry on his own account, although at the best he was but *malæ fidei possessor*; and, like the fox that had lost his tail, he used every art of persuasion to induce others to cut off theirs, that his deformity might escape the censure of singularity. He succeeded in finding an abundance of ready abettors, by whose aid he reaped a golden harvest.

" Thus Masonry, appearing to be more profitable than the exercise of his needle, he determined to make the most of it; and having been furnished by Nature with an assurance equal to that of Signor Corcuella's friend in 'Gil Blas,' he did not hide his talent under a bushel, but brought it into practice with tolerable success. He commenced his career by giving private instructions in Masonry, for a con-si-de-ration, and numbers resorted to him for that purpose. By some means or other, known only to himself, he had become pretty well versed in the continental fables, and by amalgamating them with English Masonry, he succeeded in exciting a prurient curiosity amongst the more inexperienced Brethren, which brought an abundance of grist to his masonic mill.

" The R. W. M.," continued the Square, "on one of our regular Lodge nights, read a prospectus, which Finch had addressed to him officially, and a brief conversation arose out of a remark of Bro. Deans on the insufferable arrogance and effrontery of that person in venturing to annoy the Lodges with his unauthorized correspondence.

" These circulars,' Bro. Preston observed, 'which are in reality nothing more than advertisements, to promote the sale of his catch-penny publications,\* are not only disseminated among the Lodges,

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\* His principal works were not published till the beginning of the nineteenth century: but I insert a few of them here to render the subject complete. (1) "A Masonic Treatise, with an Elucidation on the Religious and

but publicly placarded on blank walls in the purlieus of the city, in company with notices of quack medicines, blacking pots, metallic tractors, and animal magnetism.'

" 'I know the fellow,' said Bro. Pigou. 'His self-possession, under any circumstances that may arise, is worthy of a better cause. He is a nondescript in his principles, and a cormorant in his appetite for plunder. Peace and harmony have no charms for him; order and regularity are his aversion; obedience and subordination he detests; in a word, his sole object is to sink the tailor, and convert Masonry into a more profitable and less laborious employment. His needle is sharp, but he thinks himself sharper, and he has discarded the thimble for a *rig* which he fancies will be more remunerative.'

" 'Besides all this,' Bro. Dean interposed, 'the man is cursed with the demon of ambition, and is desirous of being

'Jove in his chair  
Of the sky Lord Mayor,'

which is but a prelude to his ultimate exposure.'

" 'And it would be as well to effectuate it at once,' Bro. Dagge observed.

" 'Let him alone,' replied Bro. Preston; 'let him alone. His imposture is too transparent to be of long continuance. Give him rope enough, and we shall see him, one of these fine days, gracefully dangling from his own signpost.'

" 'At least,' said Bro. Jones, 'his reputation will be thus suspended, and exposed to public derision. It will not attain a green old age, how verdant soever his credulous disciples may at present be.'

" 'More improbable things than that have occurred,' rejoined Bro. Pigou.

" 'And yet,' the R. W. M. observed, 'his speculation promises to be successful, for he is exceedingly popular with a certain set, as many a demagogue has been before him, and will be again, so long as a dupe remains to be tormented by fictitious evils, or amused with the hope of imaginary good.'

" 'I confess,' said Bro. Batson, 'that my patience is severely tried, when I reflect on the self-sufficient assumption of infallibility which this ignorant empiric arrogates to himself. He boldly announces that

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Moral Beauties of Freemasonry; Ziydvjxyjpix, Zqjisgtn, Wxstxjin, &c. R A— A M— R C— K S— M P— M— &c.; for the use of Lodges and Brothers in general. Dedicated by permission, to William Perfect, Esq., P. G. M. for the county of Kent. By W. Finch, Canterbury. Please to observe that every book has on the Title-page, ty Qxzf, and Oivjixg Qvwgajpiz." Deal, 1800. Second Edition, Deal, 1802. (2) "An Elucidation of the Masonic Plates, consisting of sixty-four different compartments. By W. Finch." London, 1802. (3) "A Masonic Key, with an Elucidation. By W. Finch." Deal, 1803. (4) "The Lectures, Laws, and Ceremonies of the Holy Royal Arch degree of Freemasonry. By W. Finch." Lambeth, 1812. (5) "A new Set of Craft Lectures for the use of Lodges and the Brethren in general." Lambeth, Finch, 1814. (6) "The Origin of Freemasons, their Doctrine, &c." London, 1816. He published many other pamphlets respecting the higher degrees, which it would be tedious to enumerate.

both the *ancient* and *modern* sections are erroneous, not only in practice, but in principle; and asserts that the York system alone, which he insinuates to be something essentially different from both, is genuine. And he further proclaims, with a flourish of trumpets, that the York system of Masonry is represented in its purity by only one solitary Lodge—the glorious light of Masonry has been universally extinguished, or become like the flickering blaze of an expiring rushlight, and burns brightly in one only place—and that place—hear it, ye genii that preside over humbug and knavery, imposition and falsehood—that place—the house of William Finch, of Canterbury, and himself—save the mark—its Grand Master!!!

“ ‘From which metropolitical center, the R. W. M. interposed, ‘his manifestoes and prospectuses radiate in every direction, to induce the purchase of his pretended Lectures, which are enunciated in the form of thin pamphlets, at the enormous charge of half a guinea each. And to clothe the imposture with the hope of being permanently remunerative, they are chiefly in manuscript, and ingeniously constructed on such a principle that, as I am told, a personal application to the author for their elucidation is absolutely necessary to make them moderately intelligible; and the interview can only be obtained through the medium of an additional fee.’

“ ‘The rogue,’ said Bro. M-Gillivray, ‘is grasping to receive, but always unwilling to pay. Like Billy Green, the idiot, who accosted every one he met, with ‘Sir, give a penny, and I will sing you a song, but *give me the penny first*,’ he stipulates in his prospectuses, as a *sine qua non*, that all payments must be made *in advance*, and all letters be post-paid.’

“ ‘I have had the curiosity,’ Bro. Batson remarked, ‘to visit his crack Lodge; but my attention was excited by nothing so much as the extreme unction with which he pronounced the self-laudatory address that terminated the proceedings.’

“ ‘And what did he say for himself?’ the R. W. M. asked; for he felt some slight interest in any personal anecdote of a character who had established such an unenviable notoriety.

“ ‘It was in the style of eulogy, delivered in extremely coarse and vulgar language,’ Bro. Batson replied; ‘and he was a good mimic,’” the Square interposed, parenthetically. “ ‘Brethren, my name is William Finch. I am not ashamed of it. The name of Finch will be known when those of his calumniators are forgotten. I am the true and only conservator of genuine ancient Masonry. No man understands it so well as myself. I am the greatest Mason in Europe, as all the foreign Lodges are ready to testify. Those who wish to learn the science must come to me. I alone can teach the true secrets of mysticism, cabalism, and theurgy, practised by those learned masonic bodies the Chevaliers Bienfaisants, the Amis Réunis de la Vérité, the Philalethes, and the Mizraimites. They are not known to any Englishman except myself! I’m wide awake, my friends! I know a trick or two! Put down your gold, dear Brethren, and you shall see—what you *shall* see. They’ll bowl me out, will they? If they succeed, my name is not William Finch. No, no, they can’t do it.

I should like to see them try. Ha! ha! They *have* tried more than once, and failed; and they will not do it again, I'll engage.' And thus he ran on, something in the style of Richard Brothers, the political prophet, to the edification of his youthful admirers, and the unconcealed disgust of all right-minded Brethren. *Risum teneatis amici!*

" 'I have, myself, been weak enough,' said Bro. Dagge, 'to purchase one of his manuscripts, and I cannot say that my disappointment was altogether unexpected, when I discovered that on the most material points I was referred to other pamphlets, as well as to a private interview for explanation. This course was evidently pursued with the undisguised intention of inducing the purchase of *them* also at the same price, that his nest might be effectually feathered. Well may it be said that charlatanism pays better than merit; for I soon found that it would be impossible to decipher his complicated hieroglyphics so as to understand the system, unless I had every one of his books before me, as well as the keys of his cyphers and elucidations of his numerous blanks and spaces,\* and even then it is doubtful whether any useful information can be extracted from their perusal; for they leave the reader nearly as much in the dark as when he commenced the hopeless task of unriddling these cabalistic productions.'

"It may save trouble," the Square continued, "to sum up this impostor's history by an account of his final exposure, although it did not occur until many years afterwards, for his career was long and

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\* Read the following delectable specimen as an example if you can. "5 He liwviwv those t—r—g 33 to wrerdv gavn hvcevh equally into ulfi wrerhrimh, one of which was to go down to Qlkkz where the materials were ozmwwv for the yfrowrmt and vmjfriv, if any such nvm had yvwm gaviv at the same time to wrhxirv gavn they received ull xmhdi there had, but owing to the vnysitl they could not obtain a kzhxstv, they therefore returned into the rmgvirli kzig of the xlfm gib, those gsvv 33 then returned orpvdrhv, and on passing by the nlfgs lu a xzev by the hvz hrwv they svziw the following vxoznzgrlmh (here follows the various vxoznzgrlmh) they knowing by their elrxvh they were nvm lu Gbiv and by their vxoznzgrlmh that they were the hznv, they were rm kvihfrg lu they therefore if hsvw rm and awd ulfmw the same, they then ylfmw gsva and yilftag gavn yvulix K S——." Again in another pamphlet. "So r—m— and i— from the W— M— in xxx E—; xxx and c—t—txt— S. W. in the W. In xxx S— &c. (See the first part of my Union Lectures.) Once more. The origin of the M— M— O— B— is taken from a custom of the Jews when they E— i— a— S— E—, they b— f— a— B— and c—it a—; and p— b— the p— t—, they said t— l— it be done t— h—, and t— l— h— q— b— b— c— a—, who shall b— h— o—." These extracts will be quite sufficient to show that the real intention of the charlatan was to extract money from the pockets of his dupes; but I cannot refrain from giving another quotation from his pamphlet on the Royal Arch. "W— w— t— do a— in l— and unity the S— W— o— a— R— A— M— to k— a— n— t— r— i— t— a— i— t— w— unless it be when t— s— a— w— d— m— and a—. They now give the S— of S— the t— t—; which done they a— t— t— p— and S— on the f— a— of their c— s—. Z— s— I— d— t— g— and R— c— d— o— in the n— o— g—. There is another method of opening the Royal Arch Chapters far more sublime than this; which may be had in MS. by application to W. Finch!!!"

profitable. Success and impunity at length made him reckless and incautious, and he became so eager in the pursuit of his game, that sometimes it eluded his grasp. When he was expelled from Masonry, as I have already observed, the fellow opened a surreptitious Lodge in his own house, in accordance with a false principle, which he publicly avowed in his circulars, that every Lodge possesses an inherent power of acting on its own authority, and that any body of Masons, being not less in number than seven, are at full liberty, from their inalienable rights, to open a Lodge when and where they please, to make Masons, and perform all the rites and ceremonies of the Craft. In his own Lodge the fees were enormous, and he succeeded in finding a competent number of dupes who were weak enough to submit to the imposition.

"Now it appears," said the Square, "that he considered himself to be the sole *usufructuarius* of the property, both of his Lodge and trumpery publications; and therefore, though he charged unprecedented prices for certain miserable engravings which were intended to elucidate his system of Masonry, yet he frequently succeeded in defrauding his workmen of the fair profits of their honest labour, by persuading them to be initiated in his Lodge. A poor fellow, named Smith, was thus victimized. When he sent in his bill for work done, Finch, as usual, favored him with a cross account for masonic instruction. Smith refused to pay the demand, and brought an action to recover the sum of £4. 2s., as balance of an account for engraving and printing Finch's masonic pictures. As a set-off against this demand, Finch was imprudent enough to plead that Smith was indebted to him £16. 19s. 6d. for initiation, passing, raising, and instruction in various degrees of Masonry at the Independent Lodge in his own house. Smith brought forward Dr. Hemming, Past S. G. W., and Brothers White and Harper, the Grand Secretaries, as witnesses, who proved that Finch was not authorized to open any such Lodge, to make Masons, or to give instructions in Masonry; and that his whole system was an imposition on the public which ought not to be suffered to exist in a civilized country, or remain under the protection of its laws.

"The judge therefore ruled," continued the Square, "that as it had been clearly proved that Finch was an impostor, his claim could not be legal; that his conduct was unjustifiable; and as he had been repudiated by the Fraternity, he stood before the Masonic world as an outlaw without a claim to protection. The jury gave their verdict accordingly for the full amount of the engraver's demand.

"In consequence of this defeat, Finch issued a manifesto, in which he made the following extraordinary disclosure, although few persons were found credulous enough to believe it. 'About four years ago,' so runs the document, 'our worthy and respectable Rabee, the Master of the Lodge at Hampton Court, was deputed by his Brethren at that place, and parts adjacent, to wait on me (W. Finch), and solicit my attendance at Hampton, to instruct the Brethren in various parts of Masonry. The evening was fixed for holding a conclave and Encampment in the degree of Knights Templars, &c., in which my

assistance was most earnestly solicited to conduct the business of the evening, and to make several Brothers. Agreeably to this request, I attended; and Dr. Hemming was one of the party. He assisted me as one of my officers; acted according to my instructions; agreed with all my systems; and paid me five guineas for my trouble. Now I call upon Dr. Hemming to deny any part of this statement if he can; and had he not been so extremely officious as to have come forward in an action for debt wherein I was chiefly concerned, I should not have thus exposed him.'

"This statement, which is in every respect unworthy of credit," the Square continued, "was followed by an attempt to renew the schism, after the union between the two sections had been effected; and, for this purpose, he invited the Lodges to secede under a statement of imaginary grievances, *sustained by himself*. And, in the year 1815, he dispersed a circular amongst the Fraternity, in which he broadly asserted that 'a vast number of Brethren view with regret and concern, that since the union has taken place, the inundation of modern innovations, and the exclusion of most of the ancient rules and ceremonies, have given such umbrage to a great number of old Masons, that nearly fifty Lodges in town and country have already withdrawn from the Union. That the union between the Athols and Moderns seems to be but a temporary measure towards the restoration of perfect harmony; for whilst they continue to deviate from the ancient landmarks, and pursue their persecutions against the R. W. M. of the Independent Lodge of Universality (himself), it only tends to widen the breach which friendly means might contribute to heal. That the Grand Lodge have violated the ancient landmarks of the Order, which they entered into with the Brethren when they constituted a Grand Lodge in the year 1717, and which bound them, by the most solemn engagements, to preserve inviolate in all time coming; and by virtue of which they were recognized as a Grand Lodge, and held their power as such, on this tenure only. By the violation of those acts, their power as a Grand Lodge cannot henceforth have any legal existence; as they have cancelled their own authority by this infraction on their own voluntary act and deed. That every Lodge may, therefore, act independently, &c.'

"And he further said, in his Preface to another publication in 1816, 'On the Origin of Masonry,'—'I am well convinced in my own mind that these individuals (Dr. Hemming and the two Grand Secretaries) would almost as soon lose their office as have the present work made public; I have, therefore, thought proper to oblige them with its publication; and since they have compelled me to withdraw the veil, I shall give publicity to several other matters that I know will prove highly acceptable to these generous gentlemen, *unless sufficient remuneration is made me by the loss sustained by their ill-judged interference*.'

"After these futile attempts, we heard no more of Bro. W. Finch. He had played out his game, and lost it. From thenceforth he degenerated into an ignoble obscurity, and died in the most abject poverty; yet, as he created some sensation at the time, I could not consistently avoid giving you a brief but connected history of his



proceedings. And I have been rather more diffuse on the subject than I originally intended, for the purpose of illustrating the certain consequences of a breach of discipline, and disobedience to masonic law.

"And now," the Square continued, after leading you, as John Bunyan did his pilgrims, through the gardens of Beelzebub, to show you the forbidden fruit, rank and unwholesome, that flourishes there—the apples of charlatanism, the grapes of Antimasonry, and the cowans' figs, not particularly wholesome, I must return to the ever-blooming delectable mountains and sunny vales, which are situate in the midst of a Lodge, just, perfect and regular, when it is open, but closely tyled.

"The eighteenth century was the age of clubs," said the Square, "and their public suppers were generally scenes of unmixed, though rather turbulent enjoyment; but there was a festive gratification thrown over a masonic banquet, which was unapproachable by any other society. Even the celebrated Heidegger, the *arbiter elegantiarum* of high life, was often heard to say, that if he had not been a Mason, he should never have had a perfect zest for the exercise of his art. It is not in the viands (they are the same everywhere), it is not in the wines—we cannot boast of any superiority there. The secret may be found in the congeniality of feeling which mutually exists amongst the Brethren—knit together by closer ties—cemented by a chain of more sincere and disinterested affection—each and all being determined to give and receive pleasure—to be happy themselves, and the source of happiness to others. By this means a Lodge of true-hearted Brothers, during its hours of relaxation and refreshment, is a region of peace, and the patented abode of good temper and unmixed enjoyment.

"This result," said the Square, "arises out of a community of interests, so nicely balanced and regulated by the Constitutions of the Order, that being directed by Wisdom, supported by Strength, and ornamented by Beauty, harmony establishes itself without any artificial assistance; and the Lodge, like a well constructed machine, true in all its parts and proportions, performs its work with the most perfect accuracy and unvarying correctness. Interests seldom clash; each officer's duty being so clearly defined as not to admit of any mistake; the springs and wheels execute their respective functions so truly, as to preserve their symmetry, and contribute to the beauty, magnificence, and durability of the whole.

"This exact regularity, as I once heard Bro. Calcott say," continued the Square, "so far from occasioning a melancholy seriousness, diffuses the most pure delights; and the bright effects of enjoyment and hilarity shine forth in the countenance. It is true that appearances are sometimes a little more sprightly than ordinary, but decency runs no risk of violation; it is merely wisdom in good humor. For if a Brother should so far forget himself as to use any improper expressions, a formidable sign would immediately recall him to his duty. A Brother may mistake as a man, but he has ample means of recovering himself as a Freemason. And although order

and decorum are always scrupulously observed in our Lodges, we do not exclude gaiety and cheerful enjoyment. The conversation is always animated, and the kind and brotherly cordiality that is found there, gives rise to the most pleasing reflections.

"These particulars may justly recall to our minds the happy time of the divine Astrea, when there was neither superiority nor subordination, because men were as yet untainted by vice on the one hand, and uncorrupted by licentiousness on the other."

## CHAPTER XII.

*Cowans.—John Dent.*

1794—1798.

"It is frequently urged against Freemasonry, that some of those who belong to it are intemperate, profligate, and vicious. But nothing can be more unfair or unjust than to depreciate or condemn any institution, good in itself, on account of the faults of those who pretend to adhere to it. The abuse of a thing is no valid objection to its inherent goodness. Worthless characters are to be found occasionally in the very best institutions upon earth."—HARRIS.

"Nothing is more common than for giddy young men, just entering into life, to join the Society with the mere sinister view of extending their connections. Such men dissipate their time, money, and attention, in running about from one Lodge to another, where they rather aim to distinguish themselves in the licentious character of jolly companions, than in the more discreet one of steady good Masons."—NOORTHOUCK.

"Let Cowans, therefore, and the upstart fry  
Of Gormagons, our well-earn'd praise deny,  
Our secrets let them as they will deride,  
For thus the fabled fox the grapes derided,  
While we superior to their malice live,  
And freely their conjectures will forgive."

MASONIC PROLOGUE, 1770.

"I remember," the Square continued, and it is one of the earliest circumstances which has been imprinted on my memory, that after the great fire of London, 1666, when the re-edification of St. Paul's was in progress, the surveyor was setting out the dimensions of the great dome, and had fixed upon the centre, a common laborer was ordered to bring a flat stone from the heaps of rubbish (such as should first come to hand), to be laid for a mark and direction to the masons: the stone, which was immediately brought and laid down for that purpose, happened to be a piece of a gravestone, with nothing remaining of the inscription but this single word, in large capitals,—RESURGAM. This circumstance made so strong an impression on the mind of Sir Christopher Wren, that he caused a Phoenix, rising from the flames, with the motto *Resurgam* inscribed beneath, to be

sculptured in the tympanum of the south pediment above the portico, as emblematical of the reconstruction of the church after the fire.\*

"This circumstance occurred in the year 1715," the Square observed, "and referred not merely to the re-edifying of the cathedral, but also to the restoration of ancient Masonry, which was accomplished about the same period, and is supposed to have a further allusion to the revivification of the Order, by the reunion of ancient and modern Masons that was now in progress, and actually completed within a few years from the present period. The preparations for this great event were already arranged, and our present R. W. M. Bro. John Dent, was one of the influential parties who brought it about.

"He was elevated to the chair on St. John's Day, 1794, and his inaugural address was received with acclamations. It was to this effect:—

" 'Brethren, by a unanimous vote you have elevated me to the proud distinction of R. W. M. of one of the oldest Lodges on record. Invested with the Jewel of that far-famed architect Sir Christopher Wren, I will take especial care that its brilliancy shall not be sullied in my possession. I trust you will never have occasion to reflect that your confidence has been misplaced. I have too high a respect for the system to allow its beneficial operation to be jeopardized by any species of neglect or moral delinquency; and I trust, that while I adhere to the general Constitutions of Masonry, and the provisions of our Bye-Laws myself, I shall be enabled, with your kind co-operation, to prevent their infraction by others.

" 'We have all much to learn,' he continued, with becoming humility, 'and it will be our own fault if we do not gladly embrace every opportunity which presents itself, in the labors of the Lodge, of improving our minds, and correcting our morals; for while Masonry tolerates private judgment in matters of religion and politics, and even forbids the introduction of questions which may produce a diversity of opinion on those exciting subjects, it enters very largely on the sacred duties of morality, and expatiates, with a pardonable enthusiasm, on almost all the Christian graces and perfections.

" 'In the First Degree, we find many types of the Great Atonement, by which, according to the repeated promises made to the patriarchs and prophets in the Old Testament, original sin was to be expiated, and mankind placed in a condition of salvation. And the Lecture contains a series of significant symbols, which inculcate the morality of the New Testament. The first clause exhibits an emblem which reminds the Brethren of the necessity of observing a strict attention to silence or secrecy in their commerce with the world, because it is a Jewel of inestimable value, derived from the practice of the Deity, in concealing from his creatures the secret mysteries of his providence. And this is not only the duty of a Mason, but of every

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\* Mr. Brayley conjectures that the stone which was thus brought to Sir Christopher was the same that had been provided in commemoration of Dr. King, who preached the sermon before James the First for promoting the rebuilding of St. Paul's; and who directed by his will that a plain stone only, with the word RESURGAM, should record his memory.

person who is desirous of maintaining a spotless reputation amongst his fellows. For instance, if a friend intrusts a secret to your keeping, it is with a tacit understanding that it shall be preserved inviolate, for a babbler or a tale-bearer is a character universally despised, and deservedly scouted from civil society. He who betrays a secret is guilty of treason to his friend. What confidence can be placed in any one who has been so indiscreet as to violate a sacred pledge? You might as well pour water into a sieve under the impression that it will not escape, as to pour your griefs and sorrows into the bosom of a man who will communicate to the next person he meets every fact which you are desirous of concealing from the world.

“ ‘The same subject,’ Bro. Dent continued, ‘is recurred to in the Third Degree, where you have each undertaken to keep a Brother’s secrets as carefully as you would conceal your own. And for this reason, that the betraying of such a trust might do him the greatest injury he could possibly sustain; it would be like the villany of an assassin, who lurks in darkness to inflict a mortal wound upon his adversary when unarmed and least prepared to meet an enemy. And so careful is Freemasonry in enforcing an observance of this duty, that it forms a part of the solemn obligation which every Mason enters into at his initiation, and is repeated with additional solemnity at the commencement of each degree. And it will not be too much to anticipate that by an attention to this one-duty the Fraternity will prove themselves more worthy of the confidence of their friends; and the profession of Masonry will thus conduce not only to their own peace and comfort, but to the general benefit of society.

“ ‘The E. A. P. Lecture then proceeds to explain the tendency of those expressive ceremonies which took place at your initiation, for the purpose of showing that the most minute observance was not without its moral signification, and calculated to contribute its powerful aid towards promoting the great design of the Institution, the improvement of the reasoning faculties, the cultivation of the intellect, and a gradual progress in the science of virtuous living. You are here first introduced to those Great Lights which are to be your guides and directors in passing through the chequered scenes of good and evil with which this transitory world abounds. This constitutes the abiding excellence of the Order; for an institution founded on the covenant between God and man can never be shaken, unless its peculiar principles be abandoned by an alteration of its standing landmarks. The Bible is the great charter of a Mason’s privileges, and the basis on which he rests his hopes of salvation. The Square teaches us our social and relative duties, and represents the golden rule which the Redeemer proposed as the distinguishing portraiture of a Christian—viz., to do to others as we would have them under similar circumstances do to us; to render strict justice in all our undertakings, and to study to promote the blessings of order, harmony, and brotherly love.

“ ‘Thus, my Brethren, you will perceive that Freemasonry is intended to make you just and honest in your dealings with your fellow-creatures, and to explain and simplify the duties which the

Christian religion enjoins on all its sincere professors, that you may keep within Compass with all mankind as members of a common faith, in the hope of sharing the rewards which are promised to all those who nobly earn the character of good and faithful servants of T. G. A. O. T. U.

At this point the Square made an abrupt transition, for the purpose of favoring me with a gratuitous disquisition on the beauties of the Order." "Freemasonry," he said, "is in itself the most perfect and sublime Society existing in the world of mere human establishment. It is calculated to promote the happiness and comfort of all ranks and descriptions of men, when practised in its intrinsic purity. It is a Society of peace, where nothing is allowed to enter which may disturb the equanimity of its Members. The jarring elements of discord are banished, under the presidency of a judicious governor, whose conduct tacitly pronounces the ancient formula of exclusion,

'Procul, O procul esto profani!'

Good temper prevails, and nothing is tolerated but suavity of manners, and mutual courtesy of deportment.

"There are many methods of producing human felicity, and Masonry absorbs them all. We have science—we have morality—we have benevolence—we have brotherly love and sacred truth; and how exalted soever may be the conceptions of any individual respecting the mode of disseminating universal happiness, and producing the amelioration of mankind, his ideas may be amply developed, and his plans for the advantage of his species carried out in the comprehensive system of Masonry. All the peculiar aspirations of a Howard or a Fry are embraced in the wide grasp of masonic beneficence. Peace on earth is its object, Christian morality its practice, and the rewards of virtue its end.

"Whoever is desirous of hearing useful and salutary doctrines, should enter into a Masons' Lodge, and there his wishes will be gratified. Is he anxious to learn what will procure him the veneration and respect of his species? Let him become acquainted with the Lectures of Masonry, let him mark, learn, and inwardly digest them, and his hopes will not be disappointed. Does he require some general rules, by the use of which he may perform his duty to God acceptably?—Freemasonry will teach them. Does he wish to learn how he may profitably discharge his duty to his neighbor? Does he ardently desire the knowledge of a precept by which he may conduct himself impartially, and with strict and equal justice in all his undertakings?—Let him resort to the Lodge, and there he will be taught these invaluable maxims. Does he study to avoid the Scylla of intemperance, or the Charybdis of slander and evil speaking, that he may walk in the narrow path which will preserve his self-respect without violating the divine commands?—He may attain this comparative degree of perfection by following the teaching of Masonry?"

The Square now balancing upon one leg, and spinning half round, continued, inquiringly, without expecting me to answer, but rather speaking in soliloquy—"And what do you think of the cowans and

opposers of Masonry say to the above statement? Why," he answered, as he completed the circle, "they triumphantly urge—If this be true, why do you keep it to yourselves?—why do you not reveal it for the benefit of mankind? And if it be *not* true, why do you so pertinaciously assert and reiterate the falsehood? There's your dilemma—shake yourselves clear of it if you can.

"Why, a mere tyro," said the Square, "would easily avoid its formidable horns, by merely asking in return, how is it that T. G. A. O. T. U. conceals from mankind the secret mysteries of his providence? For the wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth.

"We endeavor to sustain our character as Masons creditably, by avoiding all meanness and dissimulation; and, though we are tenacious of our secrets as a belted knight of his honor, yet we have no wish to keep them entirely to ourselves, or to withhold information from any worthy man who may desire to participate legitimately in the benefits to be derived from the Craft. On the contrary, we are ever ready to communicate our mysteries to all candidates who are freeborn and of good report, if they be willing to accept the conditions. For, though we close our Lodges against impertinent curiosity, they are always open to the researches of liberal and consistent inquiry.

"To this argument our impervious cowan turns a deaf ear, and cries out—Bah! we don't want to know anything about either you or your mummery, for we consider it to be a wretchedly selfish and exclusive pursuit.

"A most lame and impotent conclusion," said the Square. "There is nothing selfish about it. It is an open letter, which every one may read—a rich mine, more valuable than the gold of Ophir, which every worthy Brother may explore, and bear away its exhaustless treasures without diminishing its intrinsic value; nor did any one ever commence an earnest search into its hidden stores without reaping an ample reward.

"Another class of Antimasons object," the Square proceeded to say, "that we are Levellers, and strive to bring down every class of society to an equality of rank, and, therefore, they denounce the Institution as a dangerous nuisance, which ought to be abolished.

"So prejudice misrepresents truth," replied my communicative mentor. "It is admitted that, in masonic inquiries, there is a perfect equality—not that equality which would level the distinctions of civil and social life, but a moral equality, which places all mankind on a level in the eye of God, with whom there is no respect of persons. Can that be a levelling system which teaches, both by precept and example, that every man must consider himself subject to the higher powers? The very construction of Masonry forms a practical commentary on its teaching, for there is no other institution which is so stringent in exacting a due subordination to its rulers and governors, supreme and subordinate. We meet on the level in our mutual search after the hidden secrets of science; but our moral equality, even in the Lodge, is moderated by the dictates of justice and reason; for

honor and respect are uniformly awarded to those who deserve them, and it is the industrious and sober inquirers who realize the benefit, and not the idle and dissolute.

"Our privileges and advantages are strictly equal," the Square continued. "We all start from one common point. But the face of things changes as we proceed; and individuals who have shown themselves earnestly desirous of meriting the esteem of the Fraternity, are sure to rise to offices of distinction; while those who are careless and indifferent, and do not improve their advantages, or who turn back, and, like Pliable in the '*Pilgrim's Progress*,' *leer away on the other side*, being ashamed of what they have done, will remain all their life long on the threshold, and never emerge from the slough of despond in which their energies have been concentrated and swallowed up.

"I remember," said the Square, "a curious scene which took place in the Lodge-room before the Lodge was opened, which it may be useful to record. It was the month of March, 1797, the tyler having disposed the Lodge in order, and laid the Officers' Jewels on their respective cushions, when I was surprised by the entrance, unusually early, of a zealous Brother, who looked cautiously round the Lodge-room to ascertain, as I conjectured, whether any other person were present; and, being satisfied he was alone, he slipped quietly into the Master's chair, and thus soliloquized:—

" 'Well, I think I have half an hour free from interruption, and I will, therefore, rehearse a section of the Lecture. Bro. S. W., where did you and I first meet? On the Level. Where hope to part? On the Square. And what did you come here to do?'—A pause.—'No, that's incorrect—let me see—from whence come you? From the West. Whither going? To the East. What for? Pish! My memory is once more at fault. I wish I knew the ritual as well as our excellent R. W. M. Aye, now I have it. What induced you to leave the West and go to the East? In search of a Brother, by whom I might be instructed in Masonry. Capital! I hope I shall not be detected. What next? O—who are you that want instruction? A Free and Accepted Mason. If I was the Master of the Lodge, how I would astonish the Brethren! And then only think of being addressed by the honorable title of Right Worshipful—R. W. Sir this, and R. W. Sir that, and it is the R. Worshipful's will and pleasure; and, your commands shall be obeyed, R. W. Sir. This is the glory that I covet; and I trust the day is not far distant when these honors and distinctions will be conferred upon me.'

"And then he proceeded," said the Square, "with his agreeable amusement, sometimes right and sometimes wrong, till he was interrupted by the entrance of Brothers Shelton and Marshall.

" 'Ha! Bro. Bell,' said the new-comers, 'you are early.'

"It will be needless to tell you," the Square interposed, "that Bro. Bell vacated the chair when he heard them coming up stairs; and he replied, 'I should like to know who would not be early when such a treat is provided for him as the proceedings of a Mason's Lodge. And I have been anticipating the pleasure by endeavoring to repeat a portion of the Lecture.'

“ ‘Misspent time, misspent time, Bro. Shelton responded. ‘Who cares about the Lectures now-a-days, except perhaps, the Masters and Wardens, whose business it is to know them perfectly; but to those who have no ambition for office, they are little better than a bore.’

“At this observation,” said the Square, “Bro. Marshall rubbed his hands with pleasure, in the hope of seeing Bro. Bell’s enthusiasm lowered; for he was known to be a zealous young man, who entertained a very exalted opinion of the Order; while such men as Brothers Shelton and Marshall were mere sensualists, and embraced Freemasonry for the sake of its convivialities only. His glee was not unobserved by Bro. Bell, although he was at a loss to account for it; and he replied—‘I am sorry to hear this, because I can scarcely believe that you are speaking the true sentiments of your heart. And if such really be your opinion, I am bound to conclude that it is singular, and not likely to have many abettors. The generality of our Brethren would unequivocally repudiate such a doctrine, and entertain a very indifferent opinion of those that avow it.’

“ ‘You are quite mistaken,’ said Bro. Marshall, full of mischief. ‘A clear majority of our Brethren think with Bro. Shelton and myself on this subject.’ And he gave a self-gratulatory sniff with his nose, as if conscious that he had said a good thing.

“Bro. Bell appeared to be in the land of dreams,” said the Square. “He muttered to himself—‘Is this real? Are these men hoaxing me? Or am I truly hearing stern though unpalatable truths?’ At length he replied, ‘I sincerely hope and trust that you are joking, else why do you attend the Lodge—what other inducement can you possibly have?’

“The two new-comers looked at each other and smiled, as though they would have said, if they had been alone, that their companion was rather verdant in his ideas. At length Bro. Shelton returned—‘It is the refreshment, my dear Brother, the refreshment, the cheerful glass, the song and toast, the laugh, the joke, the sparkling conversation when labor is suspended. In our opinion, to quote the words of a favorite chorus—

“A bumper, a bumper a bumper of good liquor,  
Will end a contest quicker  
Than justice, judge, or vicar;  
So fill each cheerful glass,  
And let good humor pass.

“But if more deep the quarrel,  
I’d sooner drain the barrel,  
Than be that hateful fellow,  
That’s crabbed when he’s mellow.  
So fill each cheerful glass,  
And let good humor pass.”

Besides, what is Freemasonry intrinsically, that you would so earnestly entreat us to fall down and worship it?”

“ ‘I’ll tell you what it is,’ Bro. Bell replied; ‘it is a beautiful system of morality, veiled in allegory, and illustrated by symbols.’



“ ‘Illustrated,’ said Bro. Shelton, with a sneer, ‘Symbols are *mentioned*, I admit, in what you term the Lectures, but not by any means *illustrated*; and I should like to know, if you can tell me, why, in that technical code on which we are expected to pin our faith, the illustrations are so meagre?’

“ ‘A fair question,’ Bro. Bell responded, ‘and shall be fairly answered. It would be difficult, and perhaps impossible, to give a complete explanation of our symbols in any course of Lodge Lectures, because they are necessarily compressed into as narrow a compass as may be consistent with perspicuity, that human ingenuity may be able to devise. The emblems are so numerous and diversified, and admit of such an extensive application, that volumes would be required to contain all that might be said on this interesting subject. And, therefore, those who aspire to a superior knowledge of Masonry, and are desirous of becoming distinguished members of the Craft, will not be contented with simply mastering the Lodge Lectures, ample though they be, but will aspire, by using the accessories of reading, study, and serious meditation, to something of a higher character, which may enable them to enlighten the Brethren, when they shall be called on to rule the Lodge, by imparting the fruits of their own experience, and by amplifying and explaining, in detail, the recondite mysteries embodied in types and symbols, as well as the doctrines of morality, which are veiled and hidden under an expressive series of significant allegories.’

“ ‘Allegories, indeed!’ Bro. Marshall interposed. ‘Such as neither you nor I, nor any other person can possibly understand. And what benefit can be derived from such an unprofitable course of study and research?’

“ ‘None whatever,’ chimed in Bro. Shelton.

“ ‘I crave your pardon, Brethren,’ said Bro. Bell; ‘on the contrary, the profit will do infinitely more than compensate for the labor. It is clear to me, that whoever shall pursue this laudable course earnestly and assiduously, may very reasonably expect that it will be attended with success. It will make him a wiser and a better man, and secure for him a place among the venerated names by which our Society is dignified, and whom we delight to honor. The Craft will respect him; the world will admire him; and his name will descend to posterity, crowned with glory and immortality.’

“ ‘Pshaw!’ said Bro. Shelton. ‘It is nothing but an unsubstantial shadow. Concealment is useless. The convivialities of Masonry are the only inducements which draw us to the Lodge. And as the Welsh peasantry are seldom absent from the sermon, on account of a subsidiary dance which follows the service, so we are willing to endure the tiresome Lecture, because we know that, like all other inflictions, each clause must have an end, and the Lodge be called from labor to refreshment. The sections are not very lengthy; and, at the close of each, our forbearance is rewarded with an appropriate toast and song. And now you know the reason why we attend the Lodge.’

## GRAND LODGE OF IOWA.

OSKALOOSA, IOWA, *June 4, 1856.**Dear Old Chair :*

**E**MBRACE a leisure moment to address you from this new State—from a beautiful and thriving town in the *interior* of this State. It is one of the most pleasant young cities in Iowa, containing much wealth, refinement, and intelligence, and it is surrounded by a most beautiful and productive country. But I have at present neither time nor inclination to exercise what little descriptive talent I possess ; I can only furnish you a note concerning Masonic matters, and leave descriptive essays for future occasions. There are two very prosperous Lodges in this place, and a young, but active Chapter. Masonry, indeed, has taken a deep root here, as well as every where else in this State, and numbers among its members many of the best men in the community.

The Grand Chapter of this State held its annual communication before we arrived, but we learn that R. A. Masonry is in a highly prosperous condition, and bids fair to keep pace in its progress with symbolic Masonry. We see from the report of the committee on foreign communications, that “Side Degrees,” “Female Masonry,” and “Adoptive Rites,” find no shelter in that body, and we hope never will. We shall publish extracts from that Report hereafter. The officers of the Grand Chapter for the present year, are : J. R. Hartsock, M. E. G. H. P. ; G. W. Teas, D. G. H. P. ; W. D. McCord, G. K. ; P. C. Daum, G. S. ; J. J. Adams, G. Tr. ; T. S. Parvin, G. Sec’y.

The Grand Lodge has this day elected its officers. They are : J. F. Sanford, M. W. G. M. ; J. J. Adams, S. G. W. ; H. Tuttle, J. G. W. ; W. D. Trebilcock, G. Tr. ; T. S. Parvin, G. Sec’y. The Constitution of the Grand Lodge of Iowa retains the *ancient* provision, that the Grand Master shall appoint his own Deputy, and he has appointed W. M. Stone to serve in that capacity for the present year. Would it not be well for every Grand Lodge to fall back on this rule and permit the Grand Master to exercise the ancient prerogative of that officer by appointing the Deputy himself?

After the election of officers, to-day, a procession was formed, and the Grand Lodge, with a large number of visiting brethren, proceeded to the Presbyterian Church, when the officers were installed by P. G. Master, W. D. McCord, in a most appropriate and impressive manner. There was also instrumental and vocal music. The songs were well selected and finely rendered, and gave much satisfaction to the immense audience in attendance. The Grand Orator not being present,

your friend, the Editor, was honored with a request to supply his place; and as he is somewhat accustomed to *speaking* as well as *writing*, he complied and did the best he could under the circumstances. Upon the whole, the public ceremonies passed off, we believe, to the satisfaction of the craft as well as the public.

The session of the Grand Lodge, so far, has been a very pleasant one. Between sixty and seventy Lodges are represented, and the reports exhibit a general state of peace and prosperity among the Craft in this jurisdiction. Over twenty Dispensations for new Lodges have been granted within the past year, but we are not yet able to say how many will receive charters. Emigration is rapidly pouring into this State, and new towns and cities are springing up every where from the Mississippi to the Missouri, forming points for new Lodges, and centres of moral and intellectual culture.

While I am writing this note, the Grand Master, Bro. Sanford, as chairman of the committee, is reading the report on foreign communications. It is an excellent review of the state and transactions of the Craft in the United States, and exhibits the usual elegance of Bro. Sanford's pen, and the research of his able mind. I neglected to state that the Grand Master, Bro. Cotton, has not been in attendance, owing to circumstances over which he had no control, and the D. G. Master, Bro. Teas, has presided with acceptance until the new Grand Master was installed.

But I have not time to give further details at present; at a future day we may speak further in relation to the craft and their transactions in Iowa. I shall soon leave this young and very attractive city, with its warm-hearted and generous craftsmen, and turn my face homewards. By-the-way, our old Ohio friend and Brother, Dr. Hopkins, whom we had the honor of initiating many years ago in Ohio, resides in this place, and we have enjoyed the hospitality of him and his kind family since we arrived—he having provided for us an elegant and most delightful home. Please tender Bro. Hopkins and his excellent wife our heartiest thanks. For the present, adieu.

#### EDITOR REVIEW.

P. S.—The Grand Lodge of Iowa closed its annual communication this evening, and in a manner that done equal honor to the heads and hearts of its members. After the business was all concluded some desultory conversation followed, several expressing their gratification at the kind and fraternal reception which they had received from the craft in Oskaloosa, and the hospitality and attention of the citizens generally. As the business was all disposed of, free scope was given to an interchange of sentiment, and many of the older members spoke freely of their views of Masonry—of its social and moral influence, and of its

effects which they had witnessed on others and experienced in themselves. Many confessed its restraining influence, controlling their passions and subduing them into a stricter observance of moral precepts, and imbuing them with a greater love for the great truths of Divine Revelation, and binding them with cords of fraternal affection to their fellows. It assumed the character of a kind of *experience* or *conference* meeting, and some called it a "Masonic love-feast." A delightful atmosphere seemed to pervade the hall, and the genial sympathies of humanity flowed from heart to heart, until the expression was general—"it is good to be here."

I could not help but regard that hour as the most profitable one of the whole session, and have no doubt it will really be productive of more good than all the legislation of the session. After the Grand Lodge was closed, all joined in singing

"Adieu, a heart-warm, fond adieu,"

and then separated, many of them with emotions too big for utterance. There were throbbing hearts in that separating band of brethren, and tears, not a few, were seen to fall, mingled with regrets that parting had come so soon. And then many a warm pressure of the hand succeeded, and whispered farewells were heard, and that company of craftsmen turned away to their distant homes. We have rarely seen such a close of a Grand Lodge, but hope to witness many such in the future. Masonry in Iowa is doing a good work, and one whose influence will be felt in the whole community. "*So mote it be.*"

June 5th, 1856.

ED. R.

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## GRAND CHAPTER OF IOWA.

### FEMALE MASONRY.

The committee on Foreign Communications, in the Grand Chapter of Iowa, are required to present their report printed, a copy of which has been placed in our hands by the chairman, Comp. Parvin. The report is well written, and presents a synopsis of the transactions of the Grand Chapters in the different States—at least such items as are of general interest. Comp. Parvin is in the habit of speaking his sentiments "right out," and says what he thinks with a candor and independence that is worthy of imitation.

In his review of the proceedings of different Grand Chapters, he selects the topics of general interests, and places them before the Craft; never forgetting to approve or object to them in a plain, straight forward way. In reviewing the proceedings of the Grand Chapter of

North Carolina, he extracts the following on "Female Masonry," from the report of a Committee :

"Your Committee had well nigh forgotten to notice, with marked disapprobation, a practice advocated in some of our respectable periodicals, and prevailing to a considerable extent in portions of the country, which is no less than that of conferring, by a sort of semi-official ceremony, a manufactured Degree, christened "Star of the East," on *Ladies*—wives and daughters of Masons. We see no earthly benefit to be derived by submission to these ceremonies, even were they harmless or admissible. The admission of ladies within the Lodge is out of the question ;—why then attempt to impose upon them the belief that they can advance a single step in that direction ? It is time the progressive inventions of reputed Masonic Degrees, should be checked. Otherwise, there is no knowing where the rage for novelties will stop. Everything must be governed by electric principles—all wholesome restraints must be jumped over, and lightning speed will only answer the purposes of locomotion. Reason and reflection assuredly best become Masons, who should never engage in rash or inconsiderate eccentricities. Your Committee have no objection to bring into requisition all the elements of nature, and all the appliances of art ; but are unwilling to trust, incautiously, to unskillful direction, or commit themselves to the guidance of every head-strong theorist. Masons cannot be too guarded against entering into conflicting engagements."

Comp, Parvin then proceeds to echo these sentiments of the North Carolina Grand Chapter, in the following language. We are pleased to see this plain, out-spoken disapprobation of such practices, and we hope it will not be long until every jurisdiction will frown such trifling from among the Craft. Every Mason of any sense, *knows* that such things are *not* Masonry ; and if *not* Masonry, what are they ?

"We shall let this extract suffice, for this subject and this occasion, as we have so often had occasion to condemn the practice, that it is tedious always harping on one string.

In this State we once had a regulation (of which we boast of being the author,) prohibiting the conferring, in Halls set apart to Lodge uses, the so-called "side degrees ;" but the hot-heads combined, and it was repealed, the effects of which are now plainly enough manifested. An instance will suffice : During the winter we visited a Chapter, where a Grand officer had been lecturing a fortnight, only a few weeks before, and the High Priest was unable to confer the seventh degree ; while several Companions, after Lodge hours, proposed to give me a new side degree, which they said they had received from the aforesaid instructor.

"Wherefore, we have concluded to let every one exercise his taste, but as for us and our household, we will serve only the legitimate degrees, never in our life having conferred any but those recognized in the Lodge, Chapter, Council and Encampment ; which we have

always found to furnish food enough for study and research, for more even than our time and opportunities would admit of our bestowing; for we have devoted some twenty years to their investigation, with no hope of mastering all the deeply interesting subjects connected therewith.

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#### MASONRY AND POLITICS.

**T**HE principles of Free Masonry are broad and catholic, adapted to every country, clime and color; merging all distinctions, and bringing all upon the level of a common brotherhood. But while the Institution thus assimilates, levels and fraternizes all who come within the sphere of its influence, and yield a hearty acquiescence to its teachings and tendencies, it offers no encouragement to that wild and fanatical socialism which breaks up the heaven-ordained order of society, and the various relations growing therefrom. Every Mason is taught to "be a quiet and peaceable citizen, true to the government under which he lives, and faithful to his country." His obligations require him to discountenance disloyalty and rebellion, and patiently to submit to the laws of the land. To all superiors it requires the respect due their office—to all inferiors, the kindness and urbanity due to them in their low estate.

Masonry, both in its principles and practice, from time immemorial, has invariably stood aloof from party trammels, either in Church or State, and though in turn denounced and persecuted by both, has been forbidden to revile again. Sectarianism has never been allowed to find a place within its sanctuary, either as it regards politics or religion, and though attempts have been made repeatedly to array the Institution against political parties and Church organizations, which have in turn sought its overthrow, to this day they have all proven fruitless. Not even in self-defense has she allowed her bright robe to be sullied by such a contact, and though she has been denounced as the secret enemy of the government, plotting treasons and seeking the overthrow of national institutions, and has been regarded as infidelity with its mask and dagger ever vigilant to strike down the form of Christianity, yet conscious of her own integrity and the purity of her motives, she has gone on in the even tenor of her way, diffusing charity and goodwill to all mankind.

With *semper eadem ubique* (always and everywhere the same) as her motto, she has invariably adhered to her original standards, and while other institutions have modified their bases and changed their

platforms, the foundations of the temple of Masonry stand as they ever have stood. With one basis, unsectarian in politics and religion, she presents in her organization a conservatism always safe and reliable, which forms a bond of union not only for the different parts of each country, but for the different countries of the world. Her principles, if adopted, will operate more effectually to make a brotherhood of nations than all the Evangelical Alliances, Peace Conferences, and Exhibitions at Crystal Palaces that ever were devised. The secret, silent, and yet powerful operation of the conservative principles of Masonry, like the gentle dews of evening, will spread greenness and beauty over the parched earth, cheering the eye and gladdening the heart. Political factions may arise and clamor for the dissolution of the Union; Ecclesiastical demagogues may, with their heartless bigotry and mad fanaticism, rend the Church of God and set up barriers between brethren of the same faith, but Masonry, with its wide and widening, and ever-diffusive element of brotherly love, will hold with its silken chains and golden cords the family as one, however separated by party lines or physical boundaries.

There, perhaps, never was a time in the history of the country when it was more imperatively the duty of the Masonic Fraternity to cultivate its great foundation principles than at this present moment. Dark clouds are gathering on our political horizon, and threaten evil to our happy country. As it became Israel in the day of calamity to flee to her tents and call upon God, so does it become every Mason to flee to the altars of Masonry.

W. P. S.

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#### FAMILY CIRCLE.

ROME, N. Y.—In this pleasant little place there is a Lodge numbering some 80 members, and a Chapter of some 20 members. Our correspondent writes us—"The Craft in this place are doing good work, and good men and true are continually knocking at the outer-door." The officers of Roman Lodge, No. 223, are—J. S. Grant, W. M.; R. E. Smiley, S. W.; S. Adams, J. W.; J. J. Armstrong, Sec'y; Eri Seymour, Treas.

*Fort Stanwix Chapter, No. 153*—R. E. Smiley, H. P.; J. S. Grant, K.; S. Adams, S.; E. Seymour, Treas.; J. J. Armstrong, Sec'y.

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CALIFORNIA.—At the recent session of the Grand Lodge of this State, just held, the Grand Master reported the organization of *twenty-three* new Lodges during the past year. This certainly indicates a rapid

growth ; and whether the population of that State is increasing or not, it is plain that the number of Masons is being multiplied. We hope our brethren in that distant land, will be careful of the material presented, and see that it is *such that is needed*, and such that will add both *beauty* and *strength* to the building.

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MASONIC LIBRARY.—The Craft in this city are taking measures to secure a large, select, but well stocked Masonic Library. They have organized a Library Association, and expect to have a good collection of Masonic books, where brethren can resort to read and converse, and thus draw more closely the social and fraternal bonds. This is a very commendable enterprisc, and it is hoped that it may succeed to the entire satisfaction of those who have it in charge. A good library and reading room, with occasional lectures, and opportunities for a free interchange of sentiment, awaken a new interest in Masonry among the Craft.

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GRAND CHAPTER OF INDIANA.—This body convened at Shelbyville, on the 21st. of May. There are thirty-five Chapters in the State, and they were all represented but one. From a cursory examination of the returns, we have found the following statistical results : The average number of members in the Chapters is *thirty-four*. There were in the 34 Chapters represented, 337 exaltations during the year, averaging a fraction less than ten to each Chapter. The whole number of Royal Arch Masons in the State, who are affiliated, is about twelve hundred.

Ten new Chapters were chartered at this session, showing an unprecedented increase. The utmost harmony and fraternal feelings prevailed during the session ; indeed we never attended a more agreeable and delightful session of any Grand Body in any State. And it would seem that the same pleasant and peaceful state of things obtain all over the State. There was not a single appeal, and nothing for the action of the Committee on Grievances.

Comp. Hacker, the Grand High Priest, has been extremely active in his labors during the past year, traveling among the subordinates and laboring with a zeal and efficiency that has had a marked and most happy influence upon R. A. Masonry in that State.

The following officers were elected : William Hacker, M. E. G. H P ; S. D. Bayless, D. G. H. P ; J. R. Mendenhall, G. K ; Geo. W. Porter, G. S, Rev. John W. Sullivan, G. Chaplain ; P. G. C. Hunt, Gr.



Tr; F. King, G. Sec'y. The remaining officers we did not get. The officers were installed by Comp. Hays, P. D. G. H. P., in a very impressive manner, assisted by Comp. Crumpton.

After a session of three days, the Grand Chapter closed to meet on Wednesday preceeding the fourth Monday in May next, at Terre Haute. The annual address of Comp. Hacker is an able and interesting document, being a clear and full *expose* of the condition of the Order over which he has had supervision for the past year. There are few Grand Chapters who are favored with so able and efficient a presiding officer as Comp. Hacker.

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GRAND LODGE OF INDIANA.—We had the pleasure of attending the annual communication of this Grand Body, at Indianapolis in May last. There was a very general representation, and a continued manifestation of that zeal in behalf of the Order that has characterized the brethren of that State for many years. The Grand Master Bro., the Hon. Judge Downey, delivered a sound and sensible address, and made a "good report" of the flourishing condition of the Order within that jurisdiction. With regard to the past year, he says:—"It may emphatically be said to have been a year of quiet and progress. I doubt whether there has ever been a year in the history of the Institution in our State, when there were fewer indications of disquiet, or stronger evidences of prosperity. There has been scarcely a ripple on the surface to indicate any disturbance of the universal quiet."

There are now two hundred and three Lodges in activity in Indiana, and the entire list, except two, were represented at this session.

The following are the officers elected and appointed for the present year: A. C. Downey, M. W. G. M.; S. D. Bayless, D. G. M.; F. Emerson, S. G. W.; M. D. Manson, J. G. W.; Chas. Fisher, G. Tr.; F. King, G. Sec'y.; C. W. Ruter, G. Chap; J. E. Houser, G. L.; R. Lowrey, G. M.; W. G. Terrell, G. S. D.; Geo. H. Kyle, G. J. D.; H. Colestock, G. S. & T.

The Grand Lodge adopted the following in relation to the new Grand Lodge in Canada:

WHEREAS, We believe that our brethren in Canada had a perfect right, under the circumstances which existed, to organize an independent Grand Lodge for those Provinces, and were justified in so doing:

THEREFORE, *Resolved*, That we recognize the present Grand Lodge of Canada, of which the M. W., Bro. W. Mercer Wilson, is present Grand Master, and R. W. Br., T. B. Harris, is the Grand Secretary, as a legally constituted and independent Grand Lodge.

*Resolved*, That we hereby extend to said Grand Lodge, and the Craft under its jurisdiction, the right hand of fraternal fellowship, and greet them as lawful and beloved members of our universal Brotherhood.

*Resolved*, That the Grand Secretary of this Grand Lodge, be and he is hereby instructed to transmit to the Grand Lodge of Canada, a copy of these resolutions, properly attested, under the seal of this Grand Lodge, and signed by the proper officers.

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GRAND LODGE OF CONNECTICUT.—This body met in annual Grand Communication in the city of New Haven, on the 14th of May last. The following are the officers elected and installed for the present year: W. L. Brewer, M. W. G. Master; Geo. F. Daskam, D. G. Master; Jno. C. Blackman, S. G. W.; Howard B. Ensign, J. G. W.; H. Goodwin, G. Tr.; E. G. Storer, G. Sec'y.

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HENRY CHAPTER, No. 8, Mt. Pleasant, Iowa, meets on Thursday evening on or preceeding each full moon. The officers are: L. W. Berry, H. P.; D. Z. Frick, K.; T. M. Coulter, S.; R. Allen, Treas.; Geo. Doolittle, Sec'y.

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LEWISTOWN, MAINE.—At the Annual Convocation of King Hiram Chapter, held at Masons Hall, De Witt House, Lewistown, Maine, June 6, 1856, the following officers were chosen for the ensuing year: Alonzo Andrews, M. E. H. P.; Thornton Leibby, E. King; Joseph Covell, E. Scribe; Jos. Pearsons Gill, C. of Host; Augustus Callahan, P. Sojourner; Thos. F. Lamb, R. A. Capt.; A. H. Kelsey, Tr.; C. C. Priebuhr, Sec'y.

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#### EDITOR'S DEPARTMENT.

A GENTLE ADMONITION.—We do not like to "tell tales out of school," but there is one occasionally that is worth telling, and we venture for once on such an experiment.

There is a certain Grand Master, with whom we have the honor of an acquaintance, who is noted for his punctual discharge of duty and his unbending adherence to right. He not only exacts this of himself, but he expects the same of others; and though a man of great kindness of heart and geniality of disposition, he is peculiarly stern in his manner, and especially

when it is his duty to rebuke the erring. It is generally conceded that a reprimand from him will be sufficient for a life-time, and the recipient will hardly forget it this side of his "three score and ten." We shall not tell his name nor designate his locality, and we hope no one will inform him of our "revelations."

Recently a Lodge within the jurisdiction of this Grand Master had violated a plain rule of the Grand Lodge, and complaint was made to the Grand Master. It was an old Lodge, and among its members were several aged and experienced Masons. There was no excuse, therefore, for the act, and every thing seemed to indicate that it was intentional. We hardly think it was, however, but probably the result of neglect in not examining as to what the law was. But the Grand Master could not pass the offense by without notice, and he thought—no doubt correctly—that the act merited a gentle admonition. He therefore wrote to the Master informing him of the error, and that his Lodge had violated a law of the Grand Lodge, and then proceeded in something like the following language:—

"When a Lodge clearly violates a law of the Grand Lodge, and there is evidence sufficient to show that it was done wilfully, she clearly proves herself no longer trustworthy, and her powers longer to do evil ought to be taken away. But as this is the first complaint that has come to me against your Lodge, I forbear to inflict that degree of punishment that the violation of such a law would seem to call for; and I admonish you to be more careful in the future, bearing in mind that *"he that being often reprov'd and hardeneth his neck, shall suddenly be destroyed and that without remedy!"*

We are inclined to think that the Master of the offending Lodge will not forget this "admonition" very soon, and that the Lodge will be very careful hereafter not to violate a plain law of the Grand Lodge, especially during the Grand Mastership of the present incumbent. But if such are the gentle admonitions of the worthy Grand Master, we pray to be spared his *severe rebukes*.

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**FIRE PROOF SAFES.**—Our M. W. Grand Master, W. B. Dodds, Esq., is one of the firm of Hall, Dodds & Co., manufacturers of Fire Proof Safes, in this city. Calling in there recently, Bro. Hall politely showed us through the establishment, and we were really astonished at the extent of the business. From seventy-five to one hundred hands are constantly occupied in the establishment, and every thing pertaining to a Safe, cast iron, wrought iron, wood work, locks, &c., are made on the premises. Safes are made costing from \$40 to \$1800! They are perfectly burglar and fire proof, and finished up with a neatness highly creditable to the firm and their workmen.

The value of safes manufactured by this single firm, amounts to from \$100,000 to 150,000 dollars per annum. Their safes have the highest reputation for security, and none can compete with them in this, as the process of their manufacture is patented by Bro. Hall, one of the proprietors, and their security has been amply tested by fire.

We recommend our friends in want of a reliable safe, and every business man should have one, to call on *Hall, Dodds & Co.*

PLAIN TALK.—Our correspondent from the North-East Corner uses very plain language in the present number, perhaps a little *too* plain; but as he hits the Editor as well as others, in his old-fashioned manner of talking, we suppose it will all pass. We think, however, that he tells some home truths, some that it is quite necessary for us to hear now and then, so we have concluded to take *our* share of it with as good a grace as possible. If his remarks *don't* hit any one, they will fall harmless; if they *do*, why—let us “mend our ways.” In the words of an old man there is often wisdom.

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EXPLANATION.—The Editor is absent while the latter portion of the present number is passing through the press, and he is indebted to a friend for his kind assistance in getting it out in time. *That* friend has not had *much* experience in the chair editorial; and if the “Editor’s Table” and “Family Circle” should lack variety, our readers must attribute it to this cause. It is hoped the Editor will be in his chair again in a few days, with ample resources for an increased variety next month.

It is hoped, too, that he will bring a new “chair” with him, for the “old” one is just falling to pieces. It may be that its dilapidated condition has kept the “family” at a distance and left the “circle” so contracted.

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TELEGRAPH OFFICE.—The system of telegraphing, instead of being a blessing to community, is fast becoming a nuisance; and this by its grasping monopoly and the insolence of some of those connected with it. Having occasion to telegraph a message of nine words to Indianapolis, recently, we were charged at the Union Telegraph office, in this city, fifty cents for transmitting it. It would have cost just half of that sum to Louisville, a greater distance. When our clerk asked why it cost more to Indianapolis than to Louisville, the reply of the great man in the office was, “*Because we charge more!*” This may have been considered by him a polite and satisfactory reply, but it strikes us as not well calculated to secure the respect and confidence of the public. Is there any competition in this telegraphing business? We started by railway, six hours after we telegraphed, and reached that city as soon as the telegram!

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PROGRESS AND RESOURCES OF JOLIET, ILL.—We are indebted to Bro. Hildebrant, of Joliet, for a pamphlet bearing the above title. It sets forth statistically and historically, the natural and developed resources of the beautiful, romantic and growing city of Joliet, Illinois. It has now a population of near six thousand, and has almost doubled in the last two years. The location is beautiful, and a pure, limped river goes dashing through it affording a very extensive water power, and on which are many manufactories. The surrounding country is unsurpassed for fertility of soil and healthfulness of climate, and withall the city is accessible by railroads from every quarter. Indeed we know no spot in all the broad West presenting so many attractions as Joliet.

We thank Bro. Hildebrant for his favor. Bro. H. is an Attorney and Land Agent and any business entrusted to him will be promptly attended to.

GEN. JOSEPH WARREN.—This gallant soldier, it will be recollected, was slain at the battle of Bunker Hill, where he was nobly breasting the storm of British bayonets. His body was afterwards buried in the family tomb underneath St. Paul's Church, Boston, where his remains have reposed for some eighty years.

Recently his nephew, Dr. John C. Warren has had the remains exhumed and placed in a stone urn, upon which an appropriate epitaph had been engraved. They were then, with the remains of other members of the family, taken to Forest Hill Cemetery, where they will probably remain for the future. It is said the skull was quite perfect, and the chin still remaining. Behind one of the ears was seen an aperture, which indicated the place where the fatal ball entered, which ended his brief but glorious career.

The Craft are well advised of the fact that General Warren was Grand Master of Masons in Massachusetts at the time of his death, and his name is still revered and his memory warmly cherished by the Craft throughout the country. He was a patriot, worthy of the name, a hero worthy to be the compeer and friend of Washington, and a Mason whose eminent virtues is a sacred legacy to the Craft in all coming time. Why do not the Craft in Massachusetts erect a monument to his memory worthy of his fame?

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ANCIENT AND ACCEPTED RITE.—The next regular quarterly communication of the Grand Consistory of Princes of the R. S. 32d for Ohio, will be held at Freemason's Hall, north-west corner of Main and Sixth streets, on Thursday evening, the 3d of July, at 8 o'clock, P. M.

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CONSISTENCY OF ANTI-MASONS.—We received through the post office a few days since, a scurrilous letter, abusive of Masonry and all pertaining to it, and making especial objections to the secrecy of our meetings. Yet this same consistent wiseacre keeps in the dark, refusing to sign his name to his letter! A man that will abuse Masons for transacting their business in secret, and yet send anonymous letters filled with low abuse, is either a knave or a fool—perhaps a little of both.

We can tell this nameless objector that one reason why we do not admit all to our meetings, is, that we may not be annoyed with such as he. We have always been inclined to the opinion that no *gentleman* would write another an *anonymous* letter filled with *abuse*; and we are well satisfied that such are unfit for the society of Masons.

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THE PORTRAIT in our present number is a splendid one, and a most faithful and accurate likeness. Dr. Fielding is an old and distinguished Mason, and has numerous personal friends among the Craft, as well as outside of it. We have had printed on large sheets of fine plate paper, a quantity of proof impressions from the plate, for framing, and those who desire to preserve such a memento of Bro. Fielding can send us their orders, as these "fine impressions" are for sale at our office. Price, \$1.00.

**JEFFERSON HOUSE.**—This excellent hotel, situated on the public square in Fairfield, Iowa, is now kept by Bros. Bacon & Myers. Bro. Bacon is an old friend of ours, and we speak knowingly when we say that he and his estimable lady are eminently fitted to make the weary traveler feel at home in their house. It is a quiet, pleasant hotel, and with the hearty welcome of Bro. Bacon, and his kind and considerate attentions to his guests, they forget they are strangers, and home is *almost* forgotten. We advise our friends to call at the "JEFFERSON," as they pass through Fairfield, and prove the truthfulness of our description of Bro. Bacon.

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**LAGRANGE, IND.**—Solomon says "there is more hope of a fool than of a man wise in his own conceit," and we believe that Solomon was more than half right. We think this is clearly indicated by an article which appeared in the Western Christian Advocate of May 21st, over the signature of "J. Miller," and hailing from Lagrange, Indiana. He makes large professions of being extraordinarily pious, and yet utters more than one barefaced falsehood in his article. If such is his standard of piety, "my soul come not thou into his secret."

Speaking of Masons, he says:—"Most of them are infidels." We doubt very much whether the poor simpleton knows what constitutes infidelity; but if he does, the assertion is simply a falsehood, and is not the only one contained in the letter. But we think it poor economy to spend powder after such game. His letter would not have been entitled to notice had it not appeared in a respectable paper; and we are assured it would not have appeared there, but by accident it reached the printer's hands without examination. It is a base slander upon many of the members and ministers of the Church of which that paper is an organ, and the fellow ought to be expelled for the contemptible act.

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**THE NEXT YEAR.**—With the present number we send a Prospectus for the next year, as two more numbers will close the present volume. We respectfully ask our friends to take hold of the matter at once, and secure us a much larger list for the next year than we have ever had. With the present expenditure on the Review, of both labor and money, we ought to have the number of subscribers doubled; and though this cannot be expected in every place, yet in some it may easily be trebled, and in *many* Lodges where we now have no subscribers we *should* have a large list. If our friends in every Lodge will give this matter their attention we shall be greatly obliged. Get up *full* lists, and send them in as *early* as possible. We think our terms are liberal as can be expected, and we assure our friends we have *not yet made a fortune*, as some one pretended to think, nor do we expect to. With two or three times the number of subscribers we now have, we might make something. But we wish to disseminate masonic light and truth. Will you help us?

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THAT SONG which we recently published in the Review, written by Mrs. Oliver, music by Bro. Gibson, was finely sung by a select choir at the installation of the Officers of the Grand Lodge of Iowa. It rang out firmly from the lips of youth and beauty, and we shall be glad to hear it again.

A REVIVAL of Masonry has been general throughout the United States for the last eight or ten years. A large number of new Lodges have been organized, and thousands have been added to the great army of the Craftsmen. This has been the case more particularly in the West and South-West, although in every State the additions to our Order have been numerous. These accessions have come from all the professions and departments of life: from among the farmers, mechanics and artisans—from the pulpit, the bar, the bench and the legislative halls—from all the walks and pursuits of life they have come to share in our labors and enjoy the well-earned rewards.

We are proud of these accessions. It shows that Masonry has *that* in it which challenges the attention and the approval of the wise, the benevolent, the good.

#### LITERARY NOTICES.

THE PIONEERS OF THE WEST; OR, LIFE IN THE WOODS. By W. P. STRICKLAND. New York: Carlton & Phillips. Boston: J. P. Magee. We are indebted to the author for a copy of the above work, and we know not when we have read a book with so much interest as this. Bro. Strickland wields a graphic pen, and his powers of description are excelled by few. The subject of this work is well calculated to give full scope to the author's talent in description; and the result is the most entertaining book that has been published for a long time. In spite of our efforts at self-control, we would laugh and cry by turns, while the thrilling scenes of early life in the West were portrayed, and the glorious old heroes of the wilderness lived and acted, fought, triumphed and died. But our readers should get the book and read it for themselves. The work has been adopted by the Board for the common schools of Indiana. For sale at the Book Room, corner of Eighth and Main streets, Cincinnati.

THE CITY ARCHITECT—embracing a series of original designs for dwellings, stores and public buildings, illustrated by drawings, plans, elevations, details, &c. By Wm. H. Ranlett., author of Cottage Architecture, Vol. I. has been received. This number, if anything, is an improvement upon the last, or rather the first, it being the second number issued. The designs are beautiful, combining harmony with sumptuousness, ease and refinement. The work should be in the hands of all who favor improvement in art, elegance and comfort in living. De Witt & Davenport, Publishers, New York.

THEOGIUS: *A Lamp in the Cavern of Evil.* By CATIUS JUNIOR. This is a queer work, with a queer name, and a queer author. The sentiments it contains will find warm admirers, and as determined antagonists. It is well written, and awakens a deep interest in the reader. It will doubtless have a large sale, and be extensively read as well as criticised. Published by Wentworth & Co., 86 Washington street, Boston. For sale at Applegate's, 43 Main street, Cincinnati.

GRAHAM'S MAGAZINE for July is already on our table, filled with more than its usual supply of interesting matter. In addition to its stores of good reading, it is extensively and beautifully illustrated. Published by WATSON & Co., Philadelphia.

THE NATIONAL MAGAZINE is always welcome to our sanctum, for it always comes laden with stores of intellectual treasures. It is the cheapest Magazine in America, and is excelled by none in its intrinsic worth. Published by CARLTON & PORTER, New York.

### MARRIED.

In Henry County, Iowa, on the 15th of January last, by Rev. Hiram Burnett, Comp. Theodore M. Coulter, to Miss Esther A. Mahaffey, all of that County.

We had the pleasure of dining with the happy pair at their residence, in Mount Pleasant, on our recent visit to Iowa, and tender them our best wishes for their happiness, and our thanks for their genuine hospitality.

In this City, on the 18th of May last, by Rev. N. West, Bro. O. S. Murray, to Miss Lottie Gandolfo, daughter of Bro. P. Gandolfo, all of this City.

Though late, we still feel like congratulating the young couple, and wish Bro. Murray and his beautiful bride all the happiness which wedded life brings to pure and virtuous hearts.

Near Georgetown, Ohio, on the 25th of October last, by Bro. Chas. W. Reed, Esq., Comp. John Woods, Jr., to Miss Emma R., daughter of Col. Benj. Dugan, all of that place.

In Geneva, N. Y., May 28, by Rev. Mr. Gibbs, John H. Williams, Esq., of this City, to Miss Sarah E. Jones, of the former place.

We wish John and his bride all the happiness that usually falls to the lot of mortals—and—may *their* "shadow never be less."

### LOVED AND LOST.

DIED.—In Oregon Territory, on the 10th of April last, Bro. A. J. Hembree, a worthy member of Lafayette Lodge No. 3, Oregon.

Capt. H. was engaged in the Indian war which has so long raged in that country, and while in the discharge of his duty in protecting the infant settlements against the savages, he fell, pierced with five balls and was afterwards scalped by the Indians. His body was recovered, brought home and buried with the honors of Masonry, as well as of the military.

"So sleep the brave who sink to rest."

On the 7th of March last near Harrison, Ohio, Bro. James Pottinger, a worthy member of Snow Lodge No 193, and a Mason of long standing. The Lodge adopted appropriate resolutions in relation to the event, but our rules forbid their publication.



We have known Bro. Pottinger a long time, but have known few better men or more faithful Masons. We deeply regret his loss, as must every one who knew him; but he "rests from his labors," and his friends "sorrow not as those who have no hope."

Near Columbiana, Ohio, on the 24th of April last, Bro. Dr. Jacob Heacock, in the 45th year of his age.

Bro. Heacock was a worthy member of Allen Lodge, No. 276. He died calmly and in peace. At his request his remains were buried with the solemn and impressive ceremonies of Masonry. He leaves four orphan children.

In Washington, Penn., on the — day of May last, Bro. Samuel Potter, perhaps the oldest Mason in Western Pennsylvania.

Bro. Potter was born in Ireland, on the 25th of March, 1771, where he was made a Mason in 1793. In 1801 he came to America, and settled in Delaware, from whence he removed to Lancaster County, Pa., in 1815. He was a soldier in the army of his adopted country in 1814, and discharged his duties faithfully. He received all the degrees in Masonry (except the R. and S. Master) in Ireland; the R. and S. he received in Washington, Pa.

He had been *thirty years* Tyler of Lodge 164, and was emphatically "*a just and upright Mason.*" His funeral was largely attended by the Fraternity, as well as the military, and was buried with the honors he so well merited.

At East Liberty, O., on the 12th day of April, 1856, Bro. Daniel McLain, a worthy Mason of more than thirty years standing, and one of the founders of Bellefontaine Lodge, No. 209, of which he was a member at the time of his death. He was buried with the honors of the Order, a very large procession joining in the ceremonies.

In Lancaster, Iowa, on the 29th of April last, Mrs. T. A. Goodhart, wife of Bro. G. W. Goodhart, aged 33 years.

"Heaven gives us friends to bless the present scene—  
Removes them to prepare us for the next."

In Iowa City, Iowa, May 26, 1856, Bro. Charles A. Robbins, a worthy member of Iowa City Lodge, No. 4, and Iowa City Chapter, No. 2. We had long known and highly esteemed Bro. Robbins, and deeply sympathize with his afflicted family in the great loss they have sustained.

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### EXPULSIONS.

J. A. McLUSKY was on the 16th of May last expelled from all the rights and privileges of Masonry, by Ashland Lodge No. 151, Ashland, Ohio.

LEVI NUGEN and CHARLES SROUT were, on the 19th of April last, expelled from all the rights and privileges of Masonry, by Westfield Lodge No. 115, Westfield, Indiana.

JOHN COREY and JAMES F. COX were, on the 19th of May last, expelled from all the rights and privileges of Masonry by the American Union Lodge No. 1, Marietta, Ohio.

WM. HALL was in May last expelled from all of the rights and privileges of Masonry, by Columbus Lodge No. 264, Columbus, Pa.

# The Masonic Review.

VOL. XV.—CINCINNATI, AUGUST, 1856.—No. 5.

## MASONIC JURISPRUDENCE—REPORT TO THE GRAND LODGE OF VIRGINIA,

“**M**ASONIC JURISPRUDENCE” is a new term, and but recently brought into general use among the Craft. It is an out-growth of Masonry, consequent upon its universal extension and the rapid increase of its members. While Lodges were few and the membership small, questions relative to the government, usages, and landmarks of the Order were not often presented; and where they did arise, were disposed of without much investigation. This state of things, however, has passed away; the great extension of the Craft, with the multiplied cases of difficulty arising in the administration of our rites and the government of Lodges, have inaugurated a new science among us—that of Jurisprudence. A very commendable degree of diligence has been manifested of late years in the study of the laws of Masonry. Almost every Grand Lodge has its standing or select committee on this subject, to which difficult questions are referred for solution, and their reports are looked for with interest. Grand Masters, during a year’s administration, fill folios of “opinions” on legal questions; and by one measure or another we are in a fair way of having an accumulation of “decisions,” “opinions,” and “reports,” on the jurisprudence of Masonry equal in extent to the Pandects of Justinian. Many of the “fly-sheets” that have been set afloat on this subject are of *less than no value*—they are a positive evil; some of them have some merit, and have enough of value in them to pay for the labor of sifting it out; while a few possess real merit, and deserve a careful and critical study by every one who would be an intelligent Mason. The Jurisprudence of Masonry, however, is yet to be written; and he that will furnish a treatise covering the whole ground, estab-

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lished upon the true principles of Masonry and developing the true theory of masonic government in all its details, will do a service for the Order worthy its highest honors. Bro. Mackey's small work is a valuable one, and should be in the hands of every Mason; but it is not sufficiently thorough and critical and minute in detail to meet the demands of the day.

Our attention has recently been called to the Report of a Special Committee on Jurisprudence, to the Grand Lodge of Virginia, at its last annual communication, which merits notice as exhibiting deep research, careful investigation, and a clear conception of the true principles of masonic government. We believe the Report was written by Bro. John Dove, the venerable Grand Secretary of that Grand Lodge, and one of the soundest and most discriminating masonic writers in this country. This Report is a special one, confining its investigations to particular questions of general interest, and fills a pamphlet of over forty pages. We believe we cannot do our readers a greater service, than by laying portions of this valuable report before them. We would like, if possible, to impress upon the Craft a more earnest attention to these important subjects, and less to the mere tinsel of the temple. The Review has always labored for this end, and will in the future devote still more attention to such matters.

The first question the Committee propose for discussion, is that of **NON-AFFILIATION**. Ten or twelve years ago, the practice of non-affiliation had grown to such dimensions as to be an incubus upon the Craft. We were younger and less experienced then than now; but after examining the question fully we became convinced that the practice was in violation of both the spirit and laws of Masonry. We endeavored to show this to the Craft, in the very first volume of the Review, but was met with rebuke and ridicule from those to whom we looked for "light and information." But neither rebuke nor ridicule answered the arguments, and the principles then laid down have been gaining friends and strength ever since. At the present day almost every Grand Lodge in the United States, as well as every sound masonic scholar, sustain the views we then advanced. We will make such extracts from the Report before us, as will place the whole question in its true light, and give the arguments by which the Committee fortify themselves in the position they have taken—in our opinion the only true doctrine.

What are the rights of an unaffiliated Mason? What are the reciprocal or relative duties to and from an unaffiliated Mason?

These questions are now engaging the most anxious attention of our Sister Jurisdictions, and forming part of the advisory addresses of almost every Grand Master in these States. It cannot be concealed that this class of drones in the Hive of Masonry, now numbered by thousands

in America, and daily increasing, are exerting a very unwholesome influence on the position which our time-honored Institution is entitled to hold before the world. Many, we would say a large proportion of them, having passed the chairs and received all the honors which the Institution is capable of conferring, absent themselves from Lodge meetings, and being generally men of standing and influence in society, are pointed to and quoted by the adversaries of Masonry as persons capable of judging good from evil ; and having, to all appearance, renounced our association, the reasonable inference with the public is, that they have discovered some objectionable features or practices. Nor is this the least of the evils resulting from their non-affiliation ; for it is well known that the capacity for good offices of every benevolent association is mainly in proportion to their numerical strength. And did the public, above alluded to, appreciate the deep interest they have in this view of the subject, they would readily unite with us in awakening the delinquents to a sense of their duty.

In proceeding to the investigation of these most interesting, and now almost vital questions, it becomes necessary, first, to settle what constitutes Membership ?

In doing this, two views of the subject are presented : First, membership before the existence of chartered Lodges, and during that long period of time which passed from the erection of Solomon's Temple to the year 1660, when particular Lodges, though not chartered, were recognized as existing in certain localities or limits. During all this period, it seems, from oral, traditional and recorded history, that the primary object among Masons was the practical teaching and advancement of mechanics, architecture, &c. To effect this, accomplished men, or master workmen, took apprentices, subject to certain imposed duties and restraints, and invested with certain privileges and rights during their septennial servitude. This ended in good faith on both parts, but particularly by the apprentice ; he became a journeyman, fellow-craft or day-workman in the shop of his master, and so continued until circumstances enabled him to open a shop for himself and become a master undertaker. These shops, it will be borne in mind, were frequently such as those conducted by the great Archimides, the learned Pythagoras, or the world-renowned Andrew Palladio, and more refined and philosophical than the shops of the present day. And such were the Masons of the earlier ages.

To these men, as forming a most important part of the empire of each king under whose authority they resided, those kings, each in his own kingdom, gave protection and laws as their Grand Master ; and once in each year assembled them from all parts of his realm at a Grand Annual Feast, at which all were required to report themselves. This class of men seem to have been looked upon as one deserving the peculiar protection and favor of all kings, who in most instances prided themselves on being styled "Patrons of Masonry." And when a palace, church or other public building was to be erected, these skillful Architects and Masons were assembled by order, and their expenses paid by the king, or, as he was styled, Grand Master. To be known and acknowledged as belonging to a class of men enjoying, in a peculiar degree, the favoritism of the

king, has in all time been esteemed a high honor, and such as had attained this distinction, among this class of his subjects, were called "Members of the Masonic Fraternity"—"Freres and Brothers." This first form of membership simply conferred the privilege of studying and practicing Architecture under Royal patronage and pay, and we may fairly presume continued until the time of King Carausius, about 300 years after Christ, when that king employed Albanus, afterwards St. Albans, a pious man and skillful Mason, to superintend the Masons of his kingdom, and to build for him a Royal Palace. An old manuscript in possession of Inigo Jones thus reads: "St. Albans loved Masons well, and cherished them much.——He got a Charter from the king and his counsell for to hold a General Counsell, and gave it the name of Assemblée. Thereat he was himself, and did help to make Masons, and gave them good charges. He also increased their pay very considerably."

These Charges, under which the Second form of Membership commenced, lay down the reciprocal duties of Masons, and were continued for 600 years, or until 926, when Prince Edwin purchased of King Athelstane a Free Charter for the Masons of his realm, and, as their Grand Master, summoned them to meet him at York in a Grand Lodge, re-adopted these charges, and formed the first Constitution of Masonry for English Lodges, which he caused to be written out, which has been since printed, and is the same under which we now work, with such modifications as locality and circumstances have indicated. During the period which elapsed from Albanus, in 300, to the time of the act of incorporation of the Masonic Fraternity in 1660 by Charles II. Stuart, under Sir Christopher Wren, membership embraced those relative and reciprocal duties involved in a Constitution, and continued during life. The only mode of excommunication practiced in those times is to be found in the following manuscript in the possession of George Payne, G. M., in 1718. Speaking of the Annual Festival, it says: "That at such congregations it shall be enquired, whether any Master or Fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft; the which, if he presume to do, the sheriff of the county shall prison him, and take all his goods into the king's hands, until his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as highest should be well and truly served in this art aforesaid, throughout all the kingdom of England."

From all the foregoing, it is perfectly plain, then, that Initiation constituted a life-membership in the Masonic Fraternity; conferring all the privileges, and imposing all the restraints, enumerated in the Charges and Constitution granted by Carausius, and confirmed and enlarged by Athelstane, and Charles II.; and for the purpose of general recognition, and superintendence: every Mason so made or initiated was required, in the absence of Lodges, to be reported to the Annual Congregations, and there to be enrolled on a sheet of parchment.

In the beginning of the last century, the "Ateliers," or working

Lodges for making Masons, as they are termed on the Continent, became very few in number : and finding the attendance upon the Annual Feast or Congregation of the Craft very thinly attended, they gave a new impetus to Masonry by the establishment of a Grand Lodge, to be composed of the first three officers of each Lodge in their representative capacity ; re-adopted the old Charges and Constitutions, and ordered an Annual Communication to be held at the same time of the Grand Feast. They also decreed that all Initiations should thereafter be made in chartered Lodges, of which making they were required to keep a roll, and to make due report thereof each through their representatives. That these Initiations were life-memberships, according to all previous law and usage, is plainly demonstrable from the fact, that their Constitution nowhere recognizes the right to withdraw, unless the word "demits," in Sec. 2, Art. II, of the new Regulations, gives that power, which we deny, and will prove hereafter ; and goes farther, and expressly inhibits a withdrawal, except from one Lodge to join another ; and such, we learn, is the practice in England and on the Continent at this day.

Non-affiliation in the United States, which had its origin in accident and unavoidable circumstances incident to the unsettled condition of the colonists, some of whom were made Masons in military traveling Lodges, some in Lodges under dispensation in localities remote from any chartered Lodge, and some in chartered Lodges rendered dormant by war, &c., has been perpetuated by indulgent sufferance, until, in some Jurisdictions, their influence outside of the Institution has been brought to bear in preventing wholesome Masonic legislation upon this subject ; and which, if not successfully resisted by the Grand Lodges of the United States, will in all probability destroy our noble Institution.

In Anderson's Constitutions, under the head "Lodge," we find it thus written, "and every Brother ought to belong to one;" and in the General Regulations, Sec. 8, "No set or number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren, or were afterwards admitted members, unless the Lodge becomes too numerous, nor even then, without a Dispensation from the Grand Master or his Deputy ; and when they are thus separated they must immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated), or they must obtain the Grand Master's warrant to join in forming a new Lodge." From this it would seem perfectly obvious that a Brother who is unaffiliated is living in open, admitted and voluntary disobedience of one of the requirements of Masonry, and that a very emphatic and intelligible one.

But the advocates of non-affiliation have seized upon the word "demits," in Sec. 2, Art. II., in the *New Regulations*, and by the most unauthorized perversion of its meaning, sought to prove the *right to withdraw*. Let us attentively examine this question, as its importance merits. In the first place, the *Old Regulations*, Sec. 2, Art II., says: "In case of death, or sickness, or necessary absence of the Master, the Senior Warden shall act *PRO TEMPORE*." Surely, nothing here implies or hints at withdrawal. In the *New Regulations*, this Sec. 2, Art. II.,

reads, "If the Master of a particular Lodge is deposed, or demits, the Senior Warden shall forthwith fill the Master's chair." On this word, and in this connection, it is that the friends of the right to withdraw entirely rely. Now let us first examine its plain, obvious meaning, as given by lexicographers. Webster says: "Demit—Lat. *demitto*, to let fall, to depress, to submit (not used)." In this sense, then, it can have no application to the case under consideration, unless we suppose it means "lets fall his membership," which is hardly possible. The word, as used by the Masons of that day, could have had no such meaning. And yet, they were too intelligent and skillful, in framing a Constitution, to use a word of even doubtful signification; and such we shall find to be the fact. Demit, in this sense and connection, then, means "to die," and by that death "to lay down" the office or official robes, which do not die with the occupant, but pass into the hands of a legal and known successor. In this sense, it is derived from the word "demise," which Webster traces to the same Latin origin, *de* and *mitto*, and says: "In England it is a laying down or removal, applied to the Royal family. The demise of the Crown, is a transfer of the Crown, Royal authority, or the Kingdom, to a *successor*. Thus, when Edward IV. was driven from his throne, for a few months, by the House of Lancaster, this temporary transfer of his dignity was called a '*demise*.' Thus the natural death of a King or Queen came to be denominated a *demise*, and by that event the Crown is transferred to a successor." Let it be borne in mind, that the only place in the Constitution in which the word "demits" is used, is in direct connection with the succession of office. Apart from this construction placed upon the word by us, we have the authority of cotemporary writers, which leave no doubt upon the subject. Lawrence Dermott, in his *Ahiman Rezon*, says, Sec. 6, Art. II: "Or if the Master goes abroad on business, resigns, demits, or is deposed, the Senior Warden shall forthwith fill his place." Here, R. W. Bro. Dermott, always good authority with us, adds resignation to the modes of vacating the Office of Wor. Master of a Lodge, and, with that qualification, leaves the subject where the Old Regulations placed it, "In the death, sickness, or necessary absence of the Master." Having, as we think, proved to the most sceptical the true import of the word demit, in Masonic technicality, we hope to be pardoned for attempting to show how we think the vulgar definition of this word came into general use as a synonym for "withdrawal."

There is a word of phonetic kindred, which has a meaning and use applicable to the sense in which demit is sought to be used, and that word is "dimit." With the very respectable and highly praise-worthy Order of Odd-Fellows, membership, in its beneficiary sense, consists in paying up regularly the dues of a Brother, and when he fails to a certain amount, *ipso facto*, "he runs off the books," and ceases to be an Odd-Fellow for all beneficiary purposes—in other words, he ceases to be a member. To avoid the accidental, and sometimes unavoidable incurring this sentence, by traveling, necessary absence, &c., a Brother about to travel, or otherwise be absent, pays up all arrearages and asks his Lodge to vote him a "Dimit." This is done at once, and for a longer or shorter time, as the case may require. When arriving at the

place of his destination, he finds a Lodge, he presents his Dimit, becomes a member and resumes payment of dues. If during his journey he needs aid, his Dimit is evidence of his membership, and he claims and receives it. This word is derived from the Greek participle *dia*, through, and *mitto*, to send, and means, as Webster says, a "sending away, dismissing to another jurisdiction." The Church has adopted it in the same sense, when a Bishop grants his dismissory letters to a minister, whereby he severs the pastoral relations with one congregation to be united with another.

[TO BE CONTINUED.]

We shall be excused for making so long an extract ; but the importance of the subject, and the able manner in which it is handled by the Committee, will well repay an attentive perusal. We shall take occasion hereafter to quote further from this report, in relation to other questions of great moment to the Craft ; but cannot afford further room at present.

ED. REVIEW.

### ITS INFLUENCE.

We observed in a new Albany, Indiana paper of a recent date, a communication from a lady detailing the effect upon her mind of the late festive occasion in that town. We publish it below, to show what influence these things have upon the observant of the other sex. There is one item in her communication, to which we particularly invite attention. She says the "change in her mind was produced, not by the beauty and magnificence of their regalia, but by their gentlemanly and correct deportment, and by the solemn and impressive charges delivered to the officer elect of the Lodges." Here, brethren, is where our great strength is to be found at last, here is the source of that moral and social influence which Masonry should exert in community. It is not show, nor flash, nor fashion, but "gentlemanly deportment," upright conduct, and a practical exemplification of our solemn charges. But to the letter :

ED. REVIEW.


I, with most of my sex, have hitherto entertained sentiments unfavorable to Freemasonry, although some of my nearest and dearest friends were members of the Fraternity. But my feelings towards the craft (as I believe they are termed) have undergone a considerable change since their celebration on the 24th inst. This change was produced, not by the oriental magnificence of their regalia, but by their gentlemanly and correct deportment while on parade, and by the solemn and impressive charges which I heard delivered to the officers elect of the



Lodges of this city in their installation on the evening of that day. For I was privileged, with many more of my sex, to enter their large and commodious hall, and to witness the imposing ceremonies of installing their officers, and participated in the festivities of that memorable occasion. I say memorable, for not within my recollection have the Masons made any public demonstration here, or invited the ladies to attend their ceremonies. And this was so grand in its public display, so perfect in all its arrangements, and the exercises of the evening so beautiful and impressive, that I, at least, shall ever remember it. I have never before beheld such a scene as I witnessed on that evening. A brilliantly illuminated and well furnished hall, decorated with banners of the order, with the ladies of our city mostly dressed in white, seated to the number of 300, the brethren in their regalia—especially the Knights Templars, in their gorgeous clothing, mixing among or waiting upon their wives, sisters or friends, produced a scenic effect never surpassed here. The vows publicly made by their chief officers during the installation ceremonies, and the solemn charges delivered to them and their subordinates by the officer (J. B. Anderson), who installed them in a very impressive manner; the beautiful sentiments of their odes, and the effective manner in which they were sung by the choir, must have produced emotions in every heart, and carried conviction to every mind, that if those were the principles and precepts of Freemasonry, if the Fraternity practically enforced them, they must be, in their own language, “good men and true.” And after this, the refreshments so bountifully prepared and so courteously dispensed, all tended to produce on me, and I presume on others, such an effect, that, when all were invited to participate in the closing ode, I felt that I was a Mason in heart, and should seek to know more of this mystic brotherhood.

ARIETTA.

#### MOUNT VERNON.

 HE farm on which our illustrious Brother, George Washington, resided at the time of his death, and on which his ashes still repose, is known every where by the name of “MOUNT VERNON.”

We have seen it stated repeatedly, within the last year, that the owner had offered to sell it, either to the United States, or to the State of Virginia, to be reserved as National property in memory of the great man who was once its owner. He was buried there we believe by his own special directions, and although efforts have been made to have his remains removed to Washington, the survivors of the family have always refused their assent. We can but approve their decision. Let his ashes sleep on the demesne he loved so well, and where his mature judgment directed them to be deposited. The atmosphere of the capi-

tal is too much tainted with political corruption, to be a suitable resting place for the remains of the "Father of his Country."

But why has not the Nation long since purchased the farm, including the tomb, of the immortal Washington, and made it National property—sacred and indefeisible? Money has been squandered without stint or measure for every imaginable project; but there has been none in the treasury to protect and preserve the tomb of Washington! By the intervention of the *women* of America, we at last have some prospect of seeing Mount Vernon secured as a National inheritance, to be preserved and cared for in memory of the great man whose tomb it is. We most earnestly hope that this effort may be successful, and that some suitable respect may at last be shown for the grave of our country's hero. Let the farm be bought, at whatever cost; and let it be forever preserved inviolate from vandalism in any shape, as sacred to freedom and freemen as Mecca is to the Musselman, or Jerusalem to the descendants of Abraham.

We have been much pleased with the following remarks on this subject, which lately appeared in a New York paper, we believe the Telegraph, and we copy them for the benefit of our readers. Every thing in relation to Washington is of interest to the members of our Order—an Order of which he was an honored and active member. They will gladly co-operate, we have no doubt, in the good work begun by the patriotic women of the United States. But read what follows:

[ED. REVIEW.]

MOUNT VERNON.—Almost within sight of a capital that bears the greatest of republican, as well as one of the greatest names, lies Mount Vernon. It is an estate named after a proud English noble, but famed as the home, for nearly half a century, of one who led Freedom's host until Britain's Lords and Commons were alike humbled, and the Lion of an insolent despotism was made to trail his mane in the dust. Mount Vernon—for nearly half a century the home of Washington, whose fame has given the name of that home a renown wide as habitable space, and perpetual as time—Mount Vernon—not only the home, but the sepulcher-place of the best, the bravest, and the purest of the mighty dead! Of that sole man on the record of our race, who accomplished the supremest destiny ambition could desire—the freedom of his country, the love of his countrymen, and the admiration of the world, without yielding to one temptation of power, or leaving one stain on a character peerless among men—a character forever intensifying its beauty in the light of its own brightness, and across which might fitly be written by the finger of an angel:

"He served his country and his God."

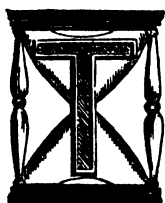
Yes, there lies Mount Vernon, and the dust of its once living and forever immortal possessor molds within a shattered mausoleum on

its soil. For half a century it has moldered there, and the hands of time and modern Vandals have been alike rude; the one by its gradual decay of the fair forms and surroundings of Washington's home, and the others by their sudden and impious defacements of home, grounds and grave. Sunshine and shadow have long floated over dwelling and tomb, since their great tenant went out from one and down into the other, and each succeeding day the sunshine has fallen on a sadder picture of mutilation, and the shadow has perpetually deepened over a scene of growing desolation. Miltiades has beaten back the Persian; Greece and her altars are safe, but the ashes of her deliverer may be loosely scattered upon a soil saved from the tread of Helots, to be desecrated by robbers.

The Switzer among the Alps, and the Tyrolean climbing his native hills, kindled in all their pulses by memories of Hofer and Tell, would hardly believe, were it told them, that Washington's home was begging for purchase at the hands of the Republic he founded, and that his ashes, almost under the shadow of that Republic's capital, were scarcely sheltered from the winds and rains of heaven. Yet it is so! Pilgrims who have crossed oceans to offer homage at the home hearth and tomb of Washington, have turned away shocked when they found garden, and field, and grove desolate; the hearthstone cold; the urn broken, and the triple ruin given over to avarice and Vandalism. Now and then, indeed, the heart of the nation, always beating right, has swelled indignantly at the recital of some peculiar mutilation—some audacious barbarism, and the cry has gone forth to the representatives of the people: "Buy us Mount Vernon, to be our possession forever. Let it become a national trophy—a monument and shrine, free and sacred to all pilgrims of Freedom throughout the world and through all time." But there has never been more than an idle response to this cry.

At any period for a quarter of a century past, the people have been ready to pay ample price to make Mount Vernon national property; yet it is only now, when an organization of women, under the name of "The Ladies' Mount Vernon Association of the Union," have taken the subject up, that the rescue of Washington's home and tomb from the hands of mercenaries and ravagers, seems, for the first time, probable. The home and tomb, with seven hundred acres of ground immediately surrounding, are offered to the nation or to Virginia, by their present owner, John A. Washington, for \$200,000—the title whichever may be the purchaser, to be vested in Virginia. The price is, of course, far beyond intrinsic value, but Mr. John A. Washington, albeit a descendant of his immortal namesake, is manifestly willing to speculate on the ashes and fame of his ancestors, and he should be paid his price. What is it from the pocket of a nation of twenty-five million souls, all in debt to Washington? We are not surprised that the women have thus taken the matter (successfully, too), in hand. They have come forward to vindicate their sex, by honoring the mother and wife of Washington, in honoring him. They have come forward, also, to rebuke and shame the laggard manhood of the nation which has so long refused to do justice to itself and to the greatest benefactor of our country and race. S.

## ST. JOHN'S DAY.



**HIS** ancient festival-day was celebrated this year more generally, and with more animation, than for many years past. At many prominent points there were processions, orations, music, with banners, &c.; and the Craft seemed to enter into the spirit of these festal scenes with a zeal and enthusiasm unequalled in past days. It would require volumes to give the details of all these celebrations, and we can only make note of a very few of the many interesting ones that have come to our knowledge.

Our intended visit to Minnesota, which was prevented by unforeseen events, compelled us to decline the many invitations received to participate with our brethren in some one of these demonstrations. We reached home in time, however, to share with our brethren in Cumminsville and vicinity in a pleasant "Pic-Nic" on that day. We shall not attempt to describe what took place there. The Craft and their families were gathered in a beautiful grove, each with baskets full of good things to eat, and their hearts full of kind feelings, and every face radiant with pleasure. Thus was the day spent, in one of the most beautiful groves we ever saw, and by as happy a company of men, women and children as ever kept holiday in the country. It was a new way of celebrating St. John's Day, and came in admirably by way of variety. From the expressions we have heard, we should not be surprised if a much more *general* Pic-Nic should occur on the same ground next year.

At Springfield, Germantown, Ashtabula, Logan, New Lexington, and many other points in Ohio, there were regular old fashioned Masonic celebrations, but the brethren have not reported the particulars to us. At New Lexington, we have incidentally learned, there was an immense gathering of the *people* as well as of the *Craft*. Our old friend and P. G. Master, W. B. Thrall, delivered one of his best orations, and

"All went merry as a marriage bell."

At Maysville, Ky., the Craftsmen were out in force, and made such a display as had never been seen in that city before. The Oration, too, is said to have been one of the most eloquent ones ever delivered in the State, and we regret we are not able to give the name of the Orator.

At Clinton, Miss., the day was appropriately observed. A vast crowd attended, and listened to an address which made its mark upon the minds and hearts of the multitudes.

At Chicago there was such a gathering as probably Illinois had never seen before. A gentleman from that city informed us there

were three thousand Craftsmen in procession ! The new and beautiful Masonic Hall, the most chaste and elegant one in the whole North West, was dedicated in ample form. We shall furnish a fine engraving of this model Hall, among many others, in our next volume. From the accounts that have reached us, it was the greatest Masonic demonstration ever made in the North West.

Indiana was not behind any of its sister States in the observance of the 24th. At various places the Craft assembled to celebrate the day. At Williamsport they had a delightful time, and the zealous Masons of the Wabash valley were out in their strength, to mark their regard for the memory of one of the patron saints of the Order.

But probably the greatest demonstration made in Indiana on that day, was at New Albany. The brethren of that beautiful and growing city generally perform whatever they undertake "with a will," and it is not to be wondered at, therefore, that St. John's day was celebrated there as it had hardly ever been before in Indiana.

We cannot forbear to mark the outlines of the procession at this place, as it embraced some new and very commendable features. After the usual arrangements in the front, of members of the different degrees up to Templars, followed by the Grand Lodge, there were "carriages containing aged and disabled brothers ; another with Past Grand Officers ; and another with the Chief Magistrate of the City." These were succeeded by the "members of New Albany Encampment No. 5. and visiting Sir Knights, on horseback ; and carriage containing the Orator and Clergy."

The procession moved to the Centenary Church, where a most admirable Oration was delivered by Bro., the Rev. John W. Sullivan, which was listened to with deep interest by the immense throng assembled in that beautiful and spacious church.

The procession was then re-formed and proceeded to the dinner table, where ample justice was done to a most sumptuous entertainment prepared by Messrs. McCurdy & Fox. This was succeeded by music, sentiment and speeches, winding up with a toast to Woman—

" Whom God created with a smile of grace,  
And left the smile that made her on her face ;"

and then all united in singing "*Auld Lang Syne*."

Prominent among the assembled brethren were the following distinguished members of the Order : Col. Posey, of Corydon, one of the oldest Masons in Indiana, and a member of the first Lodge organized in the State : Hon. E. Newland, P. D. G. Master ; Major Winn, of

Crawfordsville; C. Schmidlapp, of Madison, and that ardent and true-hearted Mason, Harry Hudson, of Louisville, with others whose names we have not.

In the evening the Masonic Hall was crowded with the brethren and their lady-friends to witness the installation of the Officers of Jefferson and New Albany Lodges. P. M. John B. Anderson officiated, assisted by Bros. McMahon, of Salem, and Winn of Crawfordsville. The ceremonies were interspersed with several Masonic Odes sung by a choir of young ladies and gentlemen—Prof. Nutting presiding at the Melodeon. Altogether it was an occasion of great interest, and one that will tell on the prosperity and character of the Order in southern Indiana for long years to come.

#### THE MYSTERIOUS ARCHES.



E sometime since expressed our confidence that if Judea were thoroughly explored, discoveries would be made corroborative not only of the truth of biblical history, but of many of the traditions connected with Freemasonry. There are spots in that land of sacred memories that have tongues yet to plead for truth; and upon a close inspection facts would be developed of the utmost importance to scripture history and Bible truths.

Every Mason knows that the whole structure of Masonry rests upon the truths revealed in the Holy Scriptures; and that this structure is sustained and illustrated by historical facts, some of which are recorded in the Scriptures, while a knowledge of others has come down to us through the traditions of three or four thousand years. It has been our opinion, expressed years ago in the Review, that should the Moslem power be overturned in Judea, and Jerusalem, above ground *and below it*, be thrown open to critical inspection, these old traditions of Masonry would be fully sustained by the revelations which would follow.

It is a well established fact that the present Mosque of Omar occupies the site of the Temple of Solomon. None, however, except the followers of Mahomet are permitted to enter the sacred enclosure surrounding this famous shrine of the false prophet under penalty of death. Vague reports have come from the "faithful" concerning mysterious "vaults" and wonderful "arches" which are found far down in the earth, beneath the foundations of the Mosque, and which

pertained to the Temple of Solomon. These reports, we said, came from the followers of the prophet, who alone are permitted to enter the courts of this sacred building. A few years since a gentleman and architect from the United States obtained a special order from the Sultan to enter the building and make certain examinations, with a view to important repairs. Under this order he was permitted to examine a portion of the building; and so far as his examination went, the reports alluded to above were fully corroborated.

We believe it was Dr. Robertson who detailed these facts, in his work on the Holy Land; and a later traveller, Dr. Durbin, quotes his remarks as entitled to full credit. These celebrated men, neither of whom knew any thing about Masonry—its traditions or legends as taught in its rituals, unconsciously furnished very strong evidence in support of these traditions.

Those who have passed to what are called the “higher degrees” in Masonry, embracing the R. Master, Select Master, and R. Arch, are especially familiar with the traditions alluded to, traditions involving the deposition and preservation of Masonic secrets in the earlier days of its history, as well as the preservation of the Jewish Scriptures during the Babylonish captivity. For a most learned dissertation on this last subject, we refer to two or three lectures delivered some years since before the Grand Chapter of New York, by Bro. the Rev. Salem Town.

By the following facts, which have but recently come to light, it will be seen that some of our traditions are fully verified by actual discoveries. We have no doubt that further investigation will reveal further and still more important facts; and it is greatly to be desired that some competent and skillful Freemason should explore the subterranean chambers and vaults and arches alluded to. Could not Bro. Brown, our Charge at Constantinople, obtain a firman from the monarch authorizing him, or such as he might select, to explore these quarries in the bowels of the mountain underneath Jerusalem? Bro. Brown is an ardent Freemason, and we know of no greater service he could render to the Craft than to examine and make known the condition of these arched vaults beneath the site of the ancient Temple.

The following letter from a Scotch gentleman by the name of Douglas, is copied from the London Athenæum, and the facts may be relied upon, we are informed, as entirely authentic. It will be seen that they, to a great extent, sustain some of the most important traditions of Masonry.

ED. REVIEW.

During a visit to Jerusalem, in the spring of 1855, I became acquainted with a very intelligent Hebrew, who informed me that there were extensive quarries beneath the city, and that there was undoubted evidence that from these quarries the stones employed in the building and rebuilding of the temple were obtained. He told me that these excavations were accessible through a small opening under the north wall of the city—that he had descended some time before with two English gentlemen, and had spent with them several hours in exploring the excavations, which were sufficiently extensive to have furnished stones enough, not only for the construction of this temple, but for the whole of Jerusalem, the walls included. He expressed his readiness to accompany me, but proposed to go after dark, as he feared the Turkish guards might fire upon or maltreat us, if they detected us. As my party comprised two ladies, and my two sons, all equally desirous with myself to see these excavations—as the gates of the city were closed at sunset, and as there were no houses outside the walls—I would not listen to the proposal to spend the night in the open air, unless, upon trial, I found we could do no better. We accordingly went to examine the situation and size of the opening. We found it about one hundred and fifty yards to the east of the Damascus gate. It seemed like the burrow of some wild animal. There was no rubbish above the opening but some tall grass and weeds. Persons entering might be observed by the guards; but this did not seem very likely, as the soldiers generally remained within the gate, and only very rarely one sauntered outside. We accordingly decided to make the attempt by daylight, fully satisfied that, even if observed, we should be only rudely driven away. The next morning, therefore, we left the city as soon as the gates were opened. One of the party got into the hole, but returned, saying that it would be necessary to get in feet foremost, as there was a perpendicular descent of six or seven feet at the inner opening. He went back again with the lights; I followed. The ladies were got through with considerable difficulty. When fairly inside, we found ourselves in an immense vault, and standing upon the top of a pile which was very evidently formed by the accumulation of the minute particles from the final dressings of the blocks of stone. On descending this pile, we entered through a large arch, into another vault, equally vast, and separated from the first by enormous pillars. This vault, or quarry, led by a gradual descent into another, and another, each separated from the other by massive stone partitions, which had been left to give additional strength to the vaulted roofs. In some of the quarries, the blocks of stone which had been quarried out lay partly dressed; in some the blocks were still attached to the rock; in some the workmen had just commenced chiseling; and in some the architect's line was distinct on the smooth face of the wall of the quarry. The mode in which the blocks were got out was similar to that used by the ancient Egyptians, as seen in the sandstone quarries at Hagar Tilsilis, and in the granite quarries at Syene. The architect first drew the outline of the blocks on the face of the quarry; the workmen then chiseled them out in their whole thickness, separating them entirely from each other, and leaving them



attached by their backs only to the wall. They were then detached by cutting out a solid passage behind them, which, while it separated the blocks, left them roughly dressed, and left the wall prepared for further operations. We remarked the similarity between the stones chiseled out in these quarries and the few blocks of stone built into the south-east corner of the wall of Jerusalem, which are so remarkable for their size, their weather-worn appearance, and the peculiar ornamentation of their edges. We spent between two and three hours in these quarries. Our examinations were, however, chiefly on the side toward the Valley of Jehoshaphat. Our guide stated, that more to the westward was a quarry of the peculiar, reddish marble so commonly used as pavement in the streets of Jerusalem. From the place where we entered the descent was gradual. Between some of the quarries, however, there were broad flights of steps, cut out of the solid rock. I had no means of judging of the distance between the roofs of the vaults and the streets of the city, except that from the descent the thickness must be enormous. The size and extent of these excavations fully bore out the opinion that they had yielded stones enough to build not only the temple, but the whole of Jerusalem.

The situation of these quarries, the mode by which the stones were got out, and the evidence that the stones were fully prepared and dressed before being removed, may possibly throw light upon the verses of Scripture in which it is said—2 Chronicles ii, 18: "And he [Solomon] set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountains, and three thousand and six hundred overseers to set the people at work." And again—1 Kings vi, 7: "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor ax, nor any tool of iron heard in the house, while it was in building."

In one of the quarries there was a spring of water. A recess in the rock and a shallow trough had been cut for its reception. The water was soft and clear, but somewhat unpleasant to the taste. The expenditure of our candles hastened our departure. We got out as we got in, unobserved. I had not another opportunity of visiting these quarries, but left Jerusalem in hopes that some one more enterprising and more able would explore and give a more detailed and accurate account of these excavations, which to me seemed so abounding in interest.

#### CORRECTION—SEVENTY YEARS.



**ROTHER MOORE:**—In the June number of the Review, the writer on the Temple, says: "In sorrow for seventy years with harps upon the willows of the river banks, had the Jews lamented the destruction of their City and Temple." To this


I take exception on account of the chronology being incorrect.

The Temple and City were burned and destroyed eighteen years after the seventy years captivity was commenced, and but forty-two years before the restoration by Cyrus. I deem this important not only because we should dispense light and knowledge to the uninformed, but also for the reason that I was lately astonished to hear it gravely proposed and strenuously advocated by some who have attained to high places in our councils, to change the teachings in the R. A. degree, in order to do away (as they said) with the absurdity of having to suppose that men lived to the age they would have them to do, to reconcile the teaching with the destruction of the Temple, at the beginning of the seventy years of captivity, as they contended for—but when enlightened by the record (nothing else would convince them), they yielded. Now there may be others amongst us, that will not take the trouble to inform themselves, and may live and die in the belief that we teach absurdities, instead of truth. Let us avoid even seeming to do so.

Yours, &c.,  
VERITAS.

### THE TEMPLE AND ITS BUILDERS.—No. 9.

BY PROF. E. S. LIPPITT.

HE second Temple was completed. The rejoicings at its dedication had ceased, and the Jews once again restored to the land of their fathers, began to rebuild their cities, and plant again the Palm and the vine. As the tide of prosperity set in, they enriched the temple more and more, until surrounding kings coveted not less its treasures of gold and silver, than the land of promise, their fair inheritance, a land flowing with milk and honey.

The world was, at that time, in a state of perpetual turmoil in regard to the supremacy of race and nation.

The old despotisms of the East were not yet effete, though compelled to battle with the young giants of the West,—Greece and Rome, whose armies invaded every land and laid under contribution all the nations of the East. In these contests for the dominion of the world, Judea became, by her position and weakness, continually involved; now in league with this emperor, and now with that; now a province of this empire, now of that; anon, under some native prince asserting her independence, and exhibiting something of ancient prowess, only to fall the lower in subjection. During all these periods,

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however, they maintained with more or less of integrity, the temple worship, while its altars remained intact from the pillaging hand of the barbarian.

Alexander the great having succeeded his father as generalissimo of all the armies of Greece destined for the subjugation of Persia, at the head of a small army crossed boldly into Asia, and having conquered Darius in a well fought battle at Issus, in Cilicia, thereby obtaining possession of all Syria, laid siege to Tyre. But Tyre was wholly devoted to commerce and dependent upon Judea and Samaria for grain, for which her commodities were given in exchange; and hence Alexander during the siege was compelled to apply to the same provinces for supplies. The Jews refused to comply with the requests, pleading that they were bound by an oath to Darius. This reply greatly incensed Alexander, and as soon as he had utterly destroyed Tyre he marched his army toward Jerusalem with the intention of wreaking the same vengeance upon the Jews for their obstinacy, with which he had visited Tyre. The Jews were greatly alarmed and besought God by prayers and sacrifices to arrest the impending ruin. Whereupon according to Josephus, God appeared to Jaddua, the High Priest, in a dream and commanded him to go forth, to meet Alexander, accompanied by the priests, clothed in their sacerdotal robes and all the people of Jerusalem clothed in white garments. They acted in accordance with the Divine admonition, and marching in solemn procession to an elevation a short distance from Jerusalem awaited the approach of Alexander. At the sight, Alexander, contrary to the expectation of all, approaching Jaddua with the greatest veneration, and bowing down, saluted him.

Parmenio could not refrain from asking him how it was that he whom all adored should pay such reverence to a Jewish High Priest. He replied that he did not worship the Priest, but the God whom he served, and then related how when at Dio in Macedonia this same person, clothed with the same robes, had appeared to him in a dream and encouraged him to pass over into Asia, promising that God would protect him in the expedition and make him master of all Persia. He then embraced Jaddua and entered with him into Jerusalem, where Jaddua showed him the prophecies of Daniel which predicted the overthrow of the Persian empire by a Grecian Prince. It is said that Alexander was greatly inspirited by this, and readily granted the requests of the Jews, exempting them from tribute every seventh year. After the death of Alexander, his successors, aiming at the same empire, embroiled the nations in perpetual warfare, the history of which lies without the scope of these articles.

When Ptolemy Philopater ascended the throne of Egypt, Antiochus determined to reconquer Syria, and in the year 217, B. C., marched an army toward Egypt when a great battle was fought at Gaza by the two kings leading their respective armies. Antiochus was defeated and Ptolemy marched his army into Syria, visiting the various cities of his recovered provinces. On his arrival at Jerusalem he viewed the temple with awe and offered many gifts and sacrifices to the God of Israel. But not contented with the external view, he determined to visit the interior. The high Priests strove to restrain him in vain. Warnings and threatenings availed nothing with him. Jerusalem was filled with lamentations, and prayers and cries went up to God that He would preserve His sanctuary from the desecration of the ruthless invader. But the more Ptolemy was opposed the more determined he became and with impious commands passed forward to enter the Holy of Holies, when he was struck with such terror and confusion of mind that he was carried out half dead. On this he left the city in great wrath uttering many menaces against the nation. On his return to Egypt, Ptolemy's anger against the Jews was undiminished and he determined to revenge himself upon all who dwelt in his capital, Alexandria. He therefore made a decree and had it engraven upon a pillar at the gate to his palace, forbidding all to enter who did not sacrifice to the Gods he worshipped. He also degraded them in rank, and then, unsatisfied in his revenge, he ordered that all the Jews who would not be initiated into the heathen religion, should be branded with the badge of his God Bacchus. But of all the number in Alexandria only 300 took advantage of this immunity, the rest preferring to suffer rather than abjure their religion. Still unappeased he determined to destroy all the Jews in Egypt, for this purpose he commanded all the Jews to be brought to Alexandria in chains. Here they were confined in the Hippodrome, a large open space, prepared for chariot racing, where he intended to destroy them by wild beasts. Day after day his design was frustrated and when at length, elephants made drunk with wine, were let in upon them to trample them to death, in their rage they turned their fury upon the spectators and killed many of them. Sights also were said to have appeared in the Heavens, by which being terrified the king restored them to their former privileges.

Some of the golden vessels were purloined from the temple by Menelaus to enable him to pay Antiochus the amount he had promised him on receiving the office of High Priest. These vessels were taken to Tyre and sold. Lysimachus, by whose instrumentality Menelaus had obtained them, being arrested by the Jews sought to defend himself by collecting around him 3000 soldiers. But the Jews fell upon them

with great fury, and having slain many secured Lysimachus, whom they put to death.

In the year 170 B. C., a war having broke out between Antiochus and the king of Egypt, the Jews sent three ambassadors, commissioned by the Sanhedrim to complain to the king (now at Tyre with his army) of the conduct of Menelaus. They made good their charges, but Menelaus, to avoid the well merited punishment due him, bribed, with a great sum, one of the king's favorites, by whom it was brought about that Menelaus escaped and Antiochus put to death the three envoys.

At this time, also, strange appearances were noticed in the heavens for the space of forty days ; companies of men armed with helmet and spear, fighting with each other as in battle array. A revolt having occurred at Jerusalem, Antiochus marched against it with all his forces, incensed greatly because he had learned that the Jews had exhibited great joy at the report of his death. He pressed the siege of the city with great vigor, and taking it by assault slew forty thousand inhabitants in three days, and sold as many more for slaves to the neighboring nations. The impious king did not stop here, but led by Menelaus he found his way into the Temple, profaning, not only the holy place, but the holy of holies. To complete his impiety he sacrificed a sow upon the altar of burnt offering, and having caused a broth to be made from part of the flesh, sprinkled it over every part of the Temple, thereby defiling the whole place. After this he proceeded to plunder the Temple by taking away the golden altar, the table of shew bread and the golden candlestick, and other vessels, to the value of eighteen hundred talents of gold. Having completed his purpose the infamous wretch returned to Antioch laden with the spoils of Egypt and Judea, leaving one Philip, a ferocious villain, governor, and the hated Menelaus High Priest.

Two years later Antiochus sent Apollonius to utterly destroy Jerusalem. He marched against it with 70,000 soldiers, and having entered the city behaved himself properly till the Jewish Sabbath, when, the Jews being in the Synagogues, he gave commands to his soldiers to fall upon them, sparing only the women and children, that they might be sold into slavery. The streets of the holy city on that Sabbath day ran red with innocent blood. The destruction was entire. The walls were thrown down and the houses plundered and burned, while from the ruins a fortress was erected over against the Temple, which it fully commanded. From this fortress the garrison attacked all who came to the Temple to offer sacrifice, and sprinkled their blood around the courts, so that the Temple service was neglected and many pious Jews fled to the wilderness, concealing themselves amid the rocks

and in the caves and living upon such herbs as the wilderness afforded. All sacrifices were forbidden and all the observances of the Jewish religion suppressed, and wherever a copy of the law could be found it was seized and destroyed. The Temple itself was dedicated to Jupiter Olympus, whose image was set up on the altar of burnt offering, just before which they built a smaller altar and upon it offered sacrifices to Jupiter.

At this time Judas Maccabees arose, and the spirit of Joshua and Gideon, with numbers few, but with calm reliance upon Jehovah defeated the Syrian armies under the greatest leaders of the king, retook Jerusalem, threw down the altars of idolatry, cleansed the Temple, and having dedicated it anew, set up again the daily sacrifice and restored all the accustomed duties of the Temple service. Antiochus Epiphaues, hearing of these disasters, hastened from Egypt that he might inflict summary punishment for their revolt, and especially for having thrown down the altars of idolatry which he had set up. But on his march he was taken with a most loathsome disease. Ulcers also broke out upon his person which discharged a fetid matter and were filled with vermin. In this condition he suffered terrible agony of mind on account of his great crimes until he died, B. C. 165.

Civil feuds and foreign wars kept Judea in a constant warfare for one hundred years. In 64 B. C. the domestic troubles of Judea having been referred to Pompey for decision, but his decision not being acquiesced in, he marched upon Jerusalem. There were two factions—that of Hyrcanus, which was most numerous and in favor of opening the gates to the Romans; and that of Aristobulus, which took Mount Moriah and shut themselves up in the Temple, with the most of the sacerdotal tribe. To this Pompey now laid siege. Battering engines were brought from Tyre. After a siege of three months the Temple was taken, by reason of the advantage gained by the Romans on the Sabbath, when the Jews refused to work. In all the seige the priests did not neglect any of the Temple service, being deterred neither by the death of their friends nor the rage of their enemies, but frequently sprinkling the sacrifices and altars with their own blood. This constancy won the admiration of Pompey, who declared it to be without parallel in the history of the world. After the capture of the Temple, Pompey greatly injured the feelings of the Jews by entering into the most holy place and thoroughly searching the Temple. But though he found two thousand talents he did not disturb them, but as if to compensate for his wrong, re-instated Hyrcanus and ordered the divine service to be resumed. It has been observed, however, though


he had been prospered in all his former proceedings, after this time the tide of human affairs was against him.

In the year 54 B. C., Crassus and Pompey being Consuls at Rome, the East was allotted to the former. He being only desirous of amassing wealth, and learning that great treasures were laid up in the Temple, marched directly for Jerusalem. At that time Eleazar was treasurer of the Temple. He had in his possession a bar of gold of immense value, which to preserve he inclosed in a beam of wood and placed over the entrance into the holy place, from which the veil was suspended. But when he found Crassus very intent upon finding treasure he promised to discover it to him provided he would spare the Temple. But Crassus having taken the beam of gold plundered the Temple also, taking the two thousand talents which Pompey had left. The vengeance of God alighted upon him soon after for his perfidy and sacrilege; for having been entered in a battle with the Parthians, twenty thousand of his army were slain, together with his son, and he himself being betrayed into the hands of the Parthian general was immediately put to death.

One other name alone remains to be mentioned in connection with the erection of the Temple—Herod. To a review of his life, and the building of the third Temple, whose pavements were pressed by the feet of Christ, and to its final destruction, will be devoted the next and last article of this series.

### ABOUT TRAVELING.

BY THE EDITOR.

 HERE is a philosophy connected with travel, and he that studies it most will fare the best in passing around through the world. A traveler has great need of the virtues of "patience and perseverance," especially the former, and their exercise will aid him greatly in getting along pleasantly and speedily.

We have traveled a good deal, through many different States, in all sorts of company, and for a good many years. We have traveled over "rough and rugged" roads, and also over smooth and pleasant ones. We have been over mountains and over plains; through forests and over prairies; over the lakes, along the rivers and through the country; by stage, steamboat and railway; by horses and by mules;

in wagons, on horseback, and on foot. We are really an old traveler ; we have seen travel in all its aspects of light and shade, and thoroughly understand the whole matter.

Traveling is a school where many things are to be learned; especially does it afford opportunities to study human nature, and to learn the motives and principles which govern men in the numerous relations and transactions in life. We learned several things in our recent visit to the western prairies ; and we wish to place some of our observations on record for the benefit of others.

Beyond the extension of railroads we were dependant upon the old fashioned stage coach, and discovered that the race of stage drivers had not improved an iota in their emigration westward. We are clearly of the opinion that the proprietors of the line of stages running from Burlington, Iowa, westward, would be the gainers by employing drivers of better manners and better morals. The present ones seem to take pleasure in insulting passengers and annoying them by every means in their power. One seemed determined to overset the coach he was driving, and would not desist until the passengers talked decidedly of lynching him. There were several coaches in company, and the drivers between the railroad terminus and Mt. Pleasant seemed to vie with each other in seeing who could be most profane and most offensive to passengers. Beyond that point there was better behavior ; but one, a great giant of a fellow, while giving his horses water, became enraged at one for being restless, and seizing a bucket he struck the poor horse on the head with it with a force which almost killed him. The suffering brute fell nearly to the earth, and for near five minutes he staggered and trembled as though about to die. Such inhumanity merits the severest punishment, and said stage company will consult their interests in more ways than one by employing a different class of drivers. Hereafter we shall avoid traveling by stage coaches if possible, especially on that route.

Another item to travelers is the character of the hotels at which they are compelled to stop. At Burlington there is a first class hotel, the Barrett House. No one need wish to stop at a better house, but the charges are unnecessarily high. At Muscatine, we can cheerfully commend the Clover House, kept by our old friend and Brother, Dr. Crabb. Our friends will be well taken care of there, and at reasonable prices. At Fairfield, the Jefferson House is all that can be desired. At Mt. Pleasant—but hold on. Mt. Pleasant is a beautiful, growing town, and the seat of a University that does honor to the State. But the hotel at which the stage stops is a burlesque upon the name and a serious drawback upon the character of the place. The charges for a



dinner are enormous, and the *charactor* of the dinner *anything but inviting even to a hungry man*. The population of Mt. Pleasant is probably not excelled by any town in the West for moral worth and general intelligence. It is a beautiful place, too, and rapidly growing. It is the seat of a large and flourishing institution of learning, and the country around is among the most beautiful and productive in Iowa. These attractions naturally bring strangers to the place, and it is to be regretted that a more comfortable hotel is not provided for their accommodation. Some persons suppose that hotels are of no importance in a town, and especially that they have no influence upon its character and prosperity. This is a great mistake. So far as strangers are concerned, the landlord and his house become the representatives of the place, and strangers will form opinions of the town from the characteristics of the host and the accommodations of his house. These kindly hints are designed for the benefit of the towns to which they may apply.

Another item. When a stranger stops at a hotel, it is his home during his stay. If he makes a respectful enquiry of the clerk, or of the principal, he has a right to a civil answer, and to be treated in all respects with courtesy and kindness. But we regret to say that too often a traveler is treated as though he were a menial, and his presence *endured* rather than *desired*. Landlords should remember that patronage is bestowed by the *traveler*, and not the *landlord*. If the Leclaire House in Davenport would reflect on this it might be the gainer. There is a good hotel in Rock Island, on the opposite side of the river.

We might say something about railroads, and the accommodations thereon, but it is scarcely necessary. The conductors and attaches of railroads generally are polite and courteous; especially is this the case on the line from this city to Indianapolis *via* Lawrenceburgh; from Indianapolis to Lafayette, and on the New Albany & Salem road. These roads have an established reputation for good management, competent engineers, gentlemanly conductors, and comfortable accommodations. Indeed, generally throughout the West a traveler is well and kindly cared for on the railroads. Occasionally a *youthful* dignitary, early promoted to a petty trust, assumes airs that merit a rebuke. This is the case with one or two about the depot at Rock Island, and the Superintendent of that excellent road from Chicago to Rock Island would serve the public by looking after these young officials.

So much for a brief chapter on traveling. Our experience may be beneficial to our readers, or a portion of them, and our criticisms may be of advantage to those who make their living off of travelers. With

this in view we insert this chapter. We might have added something about steamboat traveling on the upper Mississippi, but the accommodations are so poor and the charges so extravagant, that few will try that mode of conveyance if they can get any other. This is a general remark: there are some exceptions, but so far as our experience goes, but few. "*There is a good time coming.*"

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### THE STRANGER'S HEART.

BY MRS. SOPHIA H. OLIVER.



REAT him kindly, treat him gently,  
For his heart is sick and sore,  
Lounging for the cherish'd kindred  
Left upon a foreign shore  
Lounging for the lips that pressed him,  
For the warm and cordial hand,  
For the thousand joys which bless'd him  
In the dear old father land.


All around is strange, bewildering,  
Busy crowds are hurrying by;  
But no friend with cordial welcome  
Meets the stranger's tearful eye.  
No sweet voice salutes him warmly,  
Greet him with kind words of cheer;  
And perchance a foreign language  
Only meets his listening ear.

Treat him kindly—he's thy brother,  
Pilgrim on life's weary road,  
Help him with his weary burden,  
Ye who have a lighter load.  
Aid him ere his footsteps falter,  
And his heart grows faint and chill;  
Cheer him with kind words of comfort,  
Help him with a hearty will.

Lo! our Heavenly Father speaketh  
Unto Israel's chosen band,  
"Thou shalt not oppress the stranger  
Who sojourneth in thy land;  
For thou too hast been a stranger  
In dark Egypt's crowded mart,  
And thou know'st the weary longings  
Of the lonely stranger's heart."

When the Archangel's trump shall waken  
All who slumber in the tomb,  
And in solemn awe the nations  
Wait to hear their final doom;  
Louder, clearer than the trumpet,  
Forth shall ring the just decree,  
"He who hath wrong'd, oppress'd my brother—  
He hath wrong'd and injur'd me."

## REGALIA.—BADGE OF A MASON.

E have been more than once reminded that this is a clandestine word, and has been wrongfully introduced into the nomenclature of Masonry. According to Webster, the word means, "Ensigns of royalty; the apparatus of a coronation; the crown, sceptre," etc. If this be the legitimate meaning of the word—and the greatest lexicographer of the age says it is—what application has it to Masonry, or by what right is it introduced into the vocabulary of the Craft? The fact is the word is an exotic, and has been transplanted from a foreign soil. There is no such a word in the Masonic vocabulary, and we wish—*earnestly* wish—that our brethren would cease to use it.

"Well, what *shall* we use?" If it is designed to have a word to designate the things worn by many Masons on festive occasions, and which are commonly called "Regalia," we confess that we hardly know what should be used. Almost any word may be used, provided it is not a Masonic term; for the articles worn have about as much connection with Masonry as the cross has with Mahomedanism. The wardrobe of a Cossack or a Persian Dervish, if sprinkled with Masonic emblems, would be about as near the legitimate dress of a Mason, as some we have seen covering and disguising some good brethren within the last ten or fifteen years. The main object seems to be to get a great many things on, made in a style to attract the eyes of the gaping crowd and make children stare in wonder; not as it ought to be, to indicate the character or profession which the individual assumes before the public. The following is strictly true:—we have seen processions of Masons when we were puzzled to know whether they were Masons, Odd-Fellows, Sons of Temperance, or some other of the numerous Associations of the day; and we have heard the lookers-on discussing the question as to what Order or Association the individuals belonged to. It was impossible to tell with certainty by the dress worn. We have seen Masons walking in a Masonic procession wearing a full set of Odd-Fellow's clothing; and we have seen others arrayed in a garb that we could not even *guess* its fraternal proclivities!

The question will then probably be asked—"what shall we wear, and what is the proper term by which to designate it?" We answer—if in the Lodge, wear *the badge of a Mason*; if on the street, in a public Masonic procession, wear *the badge of a Mason*. In the Lodge or out of it, on a funeral or festive occasion, to lay a corner stone or consecrate a Hall, wear *the badge of a Mason*. When you appear in the character of a Mason, don't disguise yourself in the costume of some other Association. Hang out your banner—let us see—let the world

see—what you are. Surely you are not ashamed of Masonry, its clothing, its language, or its emblems; then why refuse to wear its badge, and pile on a mass of “Regalia” that Masonry does not recognize?

The “badge of a Mason,” and which alone a man should wear when he appears in the distinctive character of a Mason, is a “*lamb-skin, or white leather apron.*” This is the only badge—the only clothing—that Masonry recognizes. Nowhere, either in its rituals, its symbols, or its laws, is any thing else indicated; and when we put on any thing else, except white gloves, we simply appear in some other character than that of a Mason. There is nothing so beautifully chaste and appropriate as a purely white leather apron; nothing so expressive of the purity of our teachings, and of what our lives should be, as this. “It is more honorable than the star and garter,” for its admonition requires purity of life, and its symbolism points to heaven as the reward; the *innocence* of the lamb as the standard of moral attainment, and the pure unstained whiteness of the lamb-skin as emblematic of a meetness for the Grand Lodge above.

Bro. Mackey says:—“The silk or satin apron is a French innovation, wholly unmasonic, incompatible with the emblematic instruction of the investiture, and should never be tolerated in a Lodge of York Masons.”

With this authority, if any were needed, we rest the case; only adding, we hope our brethren will not forget the distinctive character of their profession as Masons and be led away “after strange gods.” Masonry stands alone in its original native simplicity, and will not amalgamate with the numerous *isms* of the day. You can make nothing else out of it but Masonry, and its landmarks and symbolisms must not be forsaken.

There is another matter connected with aprons that deserves attention; and that is the proper *shape*. It has become almost universally the practice to make the bottom of the apron of a *circular* form. This, too, is not Masonic. A Masonic apron should contain only right angles, and be in the form of an “oblong square.” It should be “from fourteen to sixteen inches wide, and from twelve to fourteen deep, with a fall about three to four inches deep; square at the bottom, without ornament, and bound in the symbolic degrees with blue, and in the Royal Arch with scarlet.” This, or near this, is the proper shape of the Masonic apron; and if every Mason would wear an apron of white lamb-skin, and all of the same shape, and bound with a color to designate whether the wearer was a Master or Royal Arch, all would be ready to say—“behold how beautiful—how appropriate!”

"But what about the sash?" It does not belong to a Masonic dress' and is no part of the "badge of a Mason." A sash is simply an official badge. An old regulation says:—"None but officers, who must always be Master Masons, are permitted to wear sashes; and this decoration is only for particular officers." A sash should only be worn in procession by the Master of the Lodge, and as indicative of his office.

Such are our views in relation to Masonic clothing; and we think every Mason who will carefully consider the matter will agree with us. We ask our brethren to think on these things, and—*govern themselves accordingly.*

ED. REVIEW.

### THE BURIAL AT SEA.

BY BRO. E. W. H. ELLIS.

#### I.

**F**AR and wide the foaming billow,  
 Dash'd against a cloudless sky,  
 As we bore him from his pillow,  
 Where he laid him down to die—  
 Solemnly and sad we bore him,  
 From the hammock where he lay,  
 With the flag of freedom o'er him—  
 At the silent close of day.

#### II.

On the deck we laid our brother;  
 Silently around we met,  
 And the tear drops chased each other,  
 Till each burning cheek was wet.  
 Few and sad the words we uttered,  
 Ere we gave him to the deep,  
 But an earnest prayer we muttered,  
 As he sank to his long sleep.

#### III.

As we saw the opening billow  
 Wrap him in its cold embrace,  
 Thought we of his stormy pillow,  
 And his lonely resting place.  
 This alone remained to cheer us—  
 Though he sleeps beneath the wave,  
 God, whose arm is ever near us,—  
 GOD OMNIPOTENT can save!

## THE ORIGIN OF MASONRY.

A DREAM.

BY ERNESTINE.

It was the afternoon of a warm sultry day in midsummer, and as I sat listlessly musing above an open book, the question ever and anon rose to my mind "Whence is the origin of Masonry?" "What first suggested a plan that has brought innumerable blessings to the world?" From thinking I fell to dreaming, and as I dreamed, methought one of venerable aspect and noble mien sat beside me, and taking the question from my lips, made answer thus: "Many hundred years ago, there lived an old and very good man, whose every leisure moment was spent in ministering to the wants of the destitute and suffering among his fellow-men. He seemed to feel his mission upon earth was to lighten the burden that his brother bore, and faithfully and earnestly he strove to fulfill his pleasant task; so faithfully that many gave to him the name of "Enoch the Holy." But alas! his heart was oft times heavy, for he was poor—working for his daily bread, with the square, the compasses, and rule—and it not unfrequently happened that his purse was empty, when his heart had found the most to do.

He sat, weary and sad, but not disheartened, one evening beside the door of his hut, when a pilgrim, aged and careworn, slowly approached him, leaning heavily upon his staff. His feet were bare and bleeding from the rough way he trod, and his garments were torn and covered with dust. Quickly Enoch arose, and hastened forward to support him, placed him upon his own chair beside the door, and bringing water from the rock, bathed his swollen feet, rubbing with healing ointment the torn and bleeding wounds. Faintly the weary pilgrim smiled upon him, and then was Enoch's heart again saddened, for he remembered he had naught to place before him but the remnant of his own scanty meal, a little loaf of bread, and a small cup of milk. Thankful, however, that he could even do this much, he hastened to bring it forth and place it before his guest. "And is this thy store?" the pilgrim said, "And dost thou give it thus unto a stranger, thyself destitute?" "Nay," replied Enoch, "they are never destitute, whose trust is in the Lord Jehovah." And at the mention of the Master's name, reverently and silently those aged heads bowed low.

"And is thy trust indeed thus strong in Him?" the pilgrim asked, "Fearest thou not he will forsake and leave thee, now that thy strength is gone, and thou art old?" The old man's eye grew bright with holy love and trust, as he replied, "He who heareth the young ravens when they cry, will never close His ear to the voice of those who call

upon Him." "True," was the answer, "Yet methinks there is a tone of sadness in thy voice, and a look of earnest thought upon thy brow, as though grief was a guest within thy heart." And then Enoch told him of his secret grief, that many suffered near him he could not relieve, and long and earnestly they talked in the deepening twilight. The pale moon came forth, and the quiet stars, and found them waiting still. At length they rose. "I will do" said Enoch, "as thou sayest: it is well. I will call together the few among my fellow workmen who fear the Lord, and with strong arms and fearless hearts, we will together strive to accomplish that work, too great for human arm, unaided by Almighty Power to perform. Silently and in secret shall the work be done. Men shall see and feel the *results* of our efforts, while the hands that work them shall remain unseen. Why did I never think of this before? I thank thee, Holy Father, next to God, for this night's blessed thoughts." And his eye kindled with holy enthusiasm as he spoke, while his head bowed in reverence before his companion.

"It is well!" replied the pilgrim, "A work thou never may'st regret. Years, many hundred years from now, the world shall rise and call thee blessed. An institution, such as is proposed, will never die; it will still go on growing in strength and beauty, while Time's cycles roll. God shall be its great architect; His revealed word, the light and chart that shall guide it ever onward. The day will come, when a wise and great man shall be given unto this people! His hands shall hold evenly the scales of justice, and from his lips shall fall pearls of wisdom, such as man never spake before. And when that day shall dawn, I shall stand beside him. I will breathe these words into his ear, that they sink deep into his heart, that his lips speak them forth unto the people, that they hearken unto them,—"Remove not the ancient landmarks, which thy fathers have set."

"Thou?" said'st Enoch. "Aye, even so. The Father's blessings rest upon thee!" And the pilgrim stood no more beside him, but the soiled garments he had worn, lay at Enoch's feet.

A glorious flood of light fell all around him, while descending from the far heavens, came the faint murmur of myriad harps and voices; and he bowed himself unto the earth and worshipped, for he felt an angel had been with him; he had conversed face to face with the messenger of God. The morning found him busily engaged in carrying these heaven directed plans into execution, and thus was originated the divine institution of Masonry."


"And have we no record of these facts?" I asked as the voice ceased. There was no reply, for a light hand rested upon my shoulder,

and a familiar voice whispered in my ear, "To whom are you talking, Nettie?" I looked up, but only saw a laughing face beside me, and rubbing my eyes, to assure myself I was awake, I exclaimed, "Well! I always *thought* "Masonry" was of divine origin, now I *know* it! I wonder if I had not better tell Bro. Moore of the revelation I have received?" Hence originated this hasty sketch, upon the origin of Masonry.

CEDAR COTTAGE, Ind., June 1856.

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### MASONIC SENTIMENTS.

T the present day there is much being written and much said on the subject of Masonry, embracing the ethics of the Craft as well as the laws by which the Association is governed. Symbolism has been studied and its occult meaning decyphered, abstractions have been examined, history turned over and the whole range of Masonic studies have been, and still are, passing through a critical ordeal of investigation. In all these labors the simplicity and truthfulness of Masonry maintain their ascendancy; and in these consist the beauty and glory of the art. A pure heart and a blameless life centering in the same person, binding him to his Maker and uniting him to his fellows in bonds of love and friendship,—these constitute the crown and glory, the living radiance that adorns our mystic Temple.

We were forcibly reminded of this on reading the address of the G. H. P. of Mississippi, at the last session of that Grand Chapter. There is no labored effort, no high sounding phrases, no bloated and boasting expressions, but a plain commendation of the severely simple, yet gloriously sublime, teachings of the Royal Art. We submit the following extracts as examples:

"We are associated as a band of brethren, and it has been most truly remarked, "that the power of association is one of the peculiar characteristics of humanity." Man, as a social being, feels it in all the relations of life, having reference not only to those immediately around him, but extending its sphere to the widest range of citizenship. To secure harmony and happiness to man in his social and intellectual capacity, it is essential to establish such a code of laws or rules for a proper interchange of sentiment, as will make us feel that we can meet upon the Level, act upon the Plumb, and part upon the Square. It is a remarkable fact, and one no less gratifying to us, my companions, that our beloved Order, for nearly thirty centuries, has been bound together with a three-fold cord, and its membership cemented as a band



of brethren, by such a system of charity as scarcely allows the left hand to know what the right hand doeth. In all ages of the world, and under every system of civil policy, man has ruled his fellow-man, either by the strength of standing armies and extensive navies, or by written compacts, with vast expenditures of money to carry on the operations of the government. Yet Masonry, without any Malakoff tower to protect, or combination of allied powers to defend it, has progressed in the even tenor of its way, until, in this enlightened age of the world's history its influence and numbers can scarcely be computed, or its praises appropriately portrayed by the genius of the poet, or the bewitching strain of the bard. Such being the case, is it not rational to conclude that no association could have continued in harmonious action for three thousand years, had not its membership been mainly composed of good men and true, whose paramount aims and desires led them to curb the baser passions and propensities of the heart, cultivate the philanthropic benevolence which ever imparts joy and comfort to the unselfish bosom, and brings in their train a correct understanding of our duty to God, our neighbor, and ourselves."

"I am sure, my companions, that you will heartily respond, and unite your fraternal sorrows and sympathies with my own, in recurring to the fact, that there are vacant seats before us, which, at our last Annual Convocation, were occupied by true men and sincere Masons, but who, by the inscrutable will of the Great Architect above, has called those we were wont to receive and acknowledge Most Excellent Masters on earth, to be crowned Kings and Priests in the General Grand Chapter in Heaven, "where the wicked cease from troubling, and the weary are at rest."

"In view of the gloomy picture presented by Past Grand High Priest Rowe, of the fearful inroads made upon our cardinal virtue Temperance, renewed and vigorous efforts were made at that convocation to arrest the evil, by imposing special obligations on the several presiding officers of Chapters, to ferret out offenders, and enforce our discipline, if necessary, in its vigorous application; and it gives me sincere pleasure to state that a radical improvement seems to have been the result. And why should it not be the case, my companions, when the Executive of your State, in his late message, represents the moral condition of our entire citizenship as rapidly improving? Why, I ask, shall not a corresponding, or rather augmented improvement, be wrought among R. A. Masons, around whom the benevolent and salutary influences of our beloved Order, are specially thrown? Then allow me to counsel a steady persistence in the even tenor of your way, until there shall not be left a single companion to be engulfed in the fiery waters of perdition."

"In science, mechanic arts, political developments, and commercial expansion, we may be considered a people of progression, far surpassing any previous age of the world, or any other nation of this day and time. Then let it not be said to our discredit as Masons that we have proved ourselves to be sluggards in the development of the better feelings of the heart, by the liberal exercise of that charity which should

expand beyond and tower above all other Christian grace, especially when we consider that our *Order*, for ages past, has modestly and unpretendingly (but notless certainly) proved to a scrutinizing world, that she was an exemplar of that beautiful sentiment which teaches us

“To feel another’s woe,  
And hide the fault I see.”

So that we, as Masons, may exemplify such a life and character, as will prepare us at the end of our pilgrimage, to appeal with confidence to the Great Architect of the language of the conclusion of the same couplet :

“That mercy I to others show,  
That mercy show to me.”

## THE REVELATIONS OF A SQUARE.

BY GEO. OLIVER, D. D.

CHAPTER XII.—CONTINUED.

*Cowans.—John Dent.*

1794—1798.

“Having said this, Bro. Shelton turned away, and walked to the fire with an air which indicated that, after such an avowal, nothing further could be advanced on the subject.

“Now you will understand,” said the Square, “that Bros. Shelton and Marshall belonged to a certain party in the Lodge which constituted a feeble and uninfluential minority; and they all entertained similar opinions on the uses and enjoyments of Masonry. It is also probable that every Lodge in the kingdom might exhibit a few—some more and some less—of the same species; men who entertain no respect for the science, and care little about the honors of Masonry. Their sole enjoyment centres in its convivialities, and they are callous to every other incitement. Each of these worthies could swallow, and carry off, without much inconvenience, his two bottles of wine on festive occasions, although, thanks to the general regulations of the Craft, this was practicable only at the quarterly suppers, and they seldom failed to take advantage of so favorable an opportunity. Now, although these propensities were no secret to the Brethren with whom they were associated, yet, as they were sufficiently discreet to appear orderly and attentive during the delivery of the Lectures, it was scarcely supposed that they held them in contempt; and, therefore, when Bro. Shelton made the above explicit acknowledgment, Bro.

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Bell exclaimed, in the utmost surprise, at an open avowal which had never so much as entered into his imagination—in fact, he belayed all Masons to be as enthusiastic as himself—“As the Irishman says, this beats Bannagher, if you be really in earnest!”

“‘Never was more earnest in my life.’ Bro. Shelton replied, as he stood with his hands behind him, and his back to the fire; ‘and more than that, many of our Brethren entertain the same feeling. What say you, Mike?’”

“‘I, for one, quite agree with you,’ Bro. Marshall responded. ‘I do not care a fig for the Lecture, or any such trumpery. The stoup, the flagon, and the bicker are my favorite symbols, and I love them better than Square, Level, and Plumb. And no exercise is so agreeable to me as charging, firing, and driving piles.’”

‘Give us some punch, and let it be strong,  
And we’ll drink to the man that sang the last song.’

“‘Hip! hip! hip! Three times three! Hurrah? That’s my taste!’”

“‘Then,’ replied Bro. Bell, “you have opened my eyes to an astounding fact, which nothing short of your own confession could have induced me to believe. But since you are so intensely devoted to these pursuits, perhaps you are able at least to tell me the Masonic origin of this three times three, which seems to monopolize your enthusiasm.’”

“‘The two Brethren were perplexed,” said the Square. “It was a puzzling question, and they looked rather sheepish at being obliged to confess their ignorance respecting their own estimate of the peculiar excellence of Freemasonry. At length they acknowledged that they could not tell.”

“‘I thought as much,’ said Bro. Bell. ‘It was scarcely to be expected, with such views and propensities, that you would be able to say your own catechism. And I dare say you will thank me for enlightening you on the subject.’”

“‘They should gladly acknowledge the obligation,’ they replied, ‘although the enjoyment was not lessened because they were ignorant of its origin.’”

“‘You must know then,’ Bro. Bell resumed, ‘that in ancient times the E. A. P. degree was alone prevalent amongst the generality of our Lodges; for no Brother could be *passed* and *raised* except in the Grand Lodge, and few availed themselves of the privilege. Hence they had one sign, one token, and one word, and these three constituted the honors. But the Members of the Grand Lodge had three signs, three tokens, and three words, and, therefore, three times three were appropriately termed the Grand honors. By subsequent arrangements the power of conferring all the degrees has been conveyed to every Lodge under the Constitution of England, and the Grand honors have passed along with this privilege. Hence, all private Lodges are now at liberty to use them at their pleasure. But you would not surely have me to understand that you really prefer toasts and songs, and such rubbish, to the sublime speculations of pure Masonic inquiry.’”

“ ‘I should be glad to know,’ replied Bro. Shelton, ‘what you call pure Masonic inquiry, apart from the *rubbish* as you ignominiously term it, of the elements of conviviality? Or, in plainer language, what, in your opinion, is the distinguishing characteristic of a Mason?’

“ ‘Virtue and decency, which ought always to be found in every true Mason’s breast,’ answered Bro. Bell, in the very words of the Lecture.

“ ‘And how do you describe virtue, as a Mason?’ Bro. Marshall asked.

“ ‘Virtue is the highest exercise of the mind,’ said Bro. Bell, with some degree of enthusiasm in his manner; ‘the integrity, harmony, and just balance of affection; the health, strength and beauty of the soul. The perfection of virtue is to give a full scope to reason; to obey with alacrity the dictates of conscience; to exercise the defensive passions with fortitude, the public with justice, and the private with temperance, each in its due proportion. To love and adore God, and to acquiesce in his kind Providence with calm resignation, is the surest step towards testing our virtue, and an approach to perfection and happiness; as a deviation therefrom is to that of vice and misery. Such is virtue as it is described in the Lectures of Masonry. But independent of this, have you no pride in the privilege of meeting friends and Brothers in a just and perfect Lodge, where we feel we are companions of princes and Brothers of kings?’

“ ‘Absurd!’ exclaimed Bro. Shelton. ‘How can we be the Brothers of Kings?’

“ ‘Because,’ said Bro. Bell, ‘a king, like ourselves, is but a man; and though a crown may adorn his head, and a sceptre his hand, yet the blood in his veins is derived from the common parent of mankind, and is no better than that of his meanest subject. But Freemasonry teaches us to regard our superiors with peculiar esteem when we see them divested of external grandeur, and condescending, in a badge of innocence and bond of friendship, to trace wisdom, and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility; wisdom is the channel by which virtue is directed and conveyed; wisdom and virtue only can distinguish us as Masons.’

“ ‘You said, if I understood you rightly,’ Bro. Shelton replied, ‘a just and perfect Lodge. Now, I should like to know what you mean by a just and perfect Lodge?’

“ ‘It is technical,’ Bro. Bell answered, ‘and is thus explained by a passage in our ordinary Lectures, which I should have thought, as you must have frequently heard it, would have been perfectly familiar to you. The Holy Bible, which is the primary supreme grand archive of Masonry, renders a Lodge *just*, because it contains that Sacred History which has been handed down to us by Moses, the Grand Master of the Lodge of Israel, and an inspired writer of God’s commands. It also contains the writings of the prophets and apostles, together with a revelation of all the most eminent virtues, both moral and divine; the incitement of our love and fear of God, the origin of all wisdom. It inspires us with spiritual discernment, enables us to practice the above virtues, which will confer the blessings of peace and

comfort here, with a full assurance of celestial happiness in the world to come. The *perfection* of a Lodge relates to number; and as you well know, cannot be held in the absence of its R. W. M., Wardens, and certain other Brethren.'

"'However this may be,' said Bro. Marshall, 'you cannot deny but the custom of renunciation by a shoe is childish and unmeaning'.

"I am not prepared to make any such admission,' Bro. Bell replied. 'It is a good custom, and an ancient. In the eastern parts of the world, when an inferior person paid his respects to a prince or noble, he took off his shoes, as a symbol of humility, and left them outside the door of the apartment where the audience was granted. This custom was also observed during the performance of religious worship, and probably originated in the interview which Jehovah vouchsafed to Moses at the Burning Bush, where the latter was commanded to take his shoes from off his feet, because the ground on which he stood was holy. You have truly observed, that taking off a shoe is a token of renunciation. Amongst the Jews, when a man died childless, his nearest relation was bound to marry the widow. If, however, it was inconvenient to perform this duty, he took off his shoe in the presence of competent witnesses, and passed it to the next of kin, as a legal token that he renounced his claim; and thus the inheritance was transferred. We Free and Accepted Masons copy the usage, to intimate that we renounce our own will and pleasure in all matters of Masonry, and undertake to render due obedience to its excellent laws and regulations.'

"'And you call this a sublime speculation,' said Bro. Marshall. 'Heaven defend me from the misery of such far-fetched elucidations!' And the recusants indulged themselves in a hearty laugh.

"Bro. Bell was thunderstruck," said the Square. "He looked earnestly, first at one, and then at the other, being uncertain what argument to apply in a dilemma that he had never so much as contemplated. As a lover of pure Masonry, he did not believe it possible for a Brother, who had been regularly initiated, had attended the Lodge meetings with moderate punctuality, as the two Brothers before him had uniformly done, and, consequently, had heard the sublime doctrines which were periodically promulgated there,—the pure morality,—the strong incentives to virtue—the teaching of active benevolence and God-like charity, accessible by the steps of faith and hope—he had never reflected, I say, on the possibility of a nature capable of proving callous to these impressions, or impervious to the salutary workings of a course of discipline so fructifying to the soul of man. He could scarcely believe his ears.

"It never occurred to him," the Square continued, "that these men were specimens of a class—that, as confirmed *bon vivants*, and wedded to the habits of hard drinking which characterized the period, they had no taste for the refinements of science, or the beauties of virtue. What! he thought to himself, is it possible that the husk should be preferred to the fruit—the chaff to the grain—brass to gold? Can a mason be so perfectly insensate as to turn a deaf ear to the most sublime precepts ever offered to the consideration of a being designed for

immortality? Can the carnal so far preponderate over the spiritual as to stupify the feelings, and make them insensible to the aspirations of such a pure and holy morality as is enunciated in the teaching of a Masons' Lodge?

"He looked at them again, supposing he might be under some disagreeable hallucination, that cast a baleful influence over his judgment; but there they stood visibly before him, with the broad grin of undisguised amusement still upon their faces, enjoying the unmistakable marks of astonishment which he so visibly displayed. How long he would have stood, or what might have been the ultimate result of his mental deliberations, it may be difficult to say, for they were cut short by Bro. Shelton, who said, as if for the purpose of diverting the conversation into a new channel, 'You know that noisy and troublesome fellow Browne, don't you?'

"Of the Corinthian Lodge, No. 188, Strand,' said Bro. Bell.

"The same.'

"I know him for no good,' Bro. Bell responded. 'I am told that his chief pleasure consists in keeping the Lodge in hot water, by fomenting disputes among the Brethren.'

"And proposing subjects for discussion,' added Bro. Marshall, 'on which he knows there exists a diversity of opinion, for the purpose of gloating, like the agent of evil, over the confusion which he has himself created.'

"A delectable amusement truly,' said Bro. Bell; 'but what of him?'

"He was ambitious of becoming Master of the Lodge at the last election of officers,' returned Bro. Shelton; 'but the members, under the apprehension of a stormy year, if the power were placed in such dubious hands, rejected him in favor of a much younger but more peaceable Brother; and he was so exasperated by defeat, that he withdrew himself from the Lodge.'

"To the unfeigned satisfaction of all the Brethren,' Bro. Bell interposed.

"You may truly say that,' added Bro. Shelton; 'but further—in revenge, he threatens to disclose the secret.'

"He may threaten with safety,' said Bro. Bell; 'but fortunately it is not in his power to execute any such design. Let him make the attempt, and he will know, by experience, how few persons are to be found who will extend their credit to a self-proclaimed perjurer. Besides, he cannot betray a secret which he does not know.'

"Not know?' exclaimed Bro. Shelton, in unfeigned amazement, 'what do you mean? With all his faults, he has the reputation of being a clever and intelligent Mason.'

"Granted,' Bro. Bell replied; 'but he still may be profoundly ignorant of the peculiar secrets of the Order.'\*

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\* Browne himself tacitly acknowledges this in his introduction: where he says, "to those who are not Masons the author is well convinced that he has by no means revealed any of the Masonic mysteries; and by printing it in this abstruse manner he defies them to make out any part. And were even that possible, they would be just in the situation of one who should attempt to fire a pistol without powder, or erect a stately fabric without tools or materials."

“‘Explain, explain,’ said Bro. Marshall, ‘you speak in riddles.’

“‘That is easily done. I dare say you both think, as he doubtless does, that you are acquainted with the secret of Masonry, and that you could easily divulge it if you were so inclined. It is quite a mistake my dear fellows. You know nothing about the matter. The true secrets are of a deep and recondite nature, and not so easily mastered.’

“The two Brothers,” said the Square, “looked the picture of surprise and incredulity, while Bro. Bell went on.

“‘You would like me to tell you what the secrets are; but I am in great doubt respecting my ability to gratify you. Ask Franklin whether he understands the secrets of electricity, and he will promptly answer in the negative. He has devoted his life to its improvement, but the secret remains undiscovered. Ask Watt whether he knows the secret power of steam, and you will receive the same reply. What did the learned Bishop Sanderson say about the secret or mystery of godliness? Why, he said that we may as well think to grasp the earth in our fist, or to empty the sea with a pitcher, as to comprehend these heavenly mysteries within our narrow understanding. *Pulcrus altus*; the well is deep, and our buckets, for want of cordage, will not reach near the bottom.\* No, no; I am under no apprehension of any untoward consequences from the revelations of such a stupid fellow as Bro. Browne.† Besides what sort of character attaches to a man who attempts to divulge the mysteries of Masonry! Horace is very explicit on this point. He says,—

————— ‘*Vetabo, qui Cereris sacrum  
Vulgarit arcanae, sub liadem  
Sit trebibus, fragilemque mœnum  
Solvat phaselum;*’

and so say I. And he adds, ‘*est et fideli tuta silentio merces;*’ there is a certain reward for a faithful silence.’

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\* Sermon, ad Aulam, on 1 Tim. iii., 16.

† There had already been published an attempted revelation of certain mysteries of Masonry in a work entitled, “Remarkable Ruins and Romantic Prospects of North Britain, by Charles Cordiner, of Banff.” London, Taylor, 1795. In this book the author founds a theory of initiation on the device of the Abbey Seal of Arbroath, in the following words:—“This seal, of which I have given an engraving, evidently represents some formidable ceremony in a sacred place. Where a pontiff presides in state, one hand on his breast, expressive of seriousness; the other stretched out at right angle, holding a rod and cross, the badge of high office; while he makes some awful appeals respecting a suppliant, who, in a loose robe, blindfolded with seeming terror kneels before the steps of an altar, as undergoing some severe humiliation; while several attendants, with drawn swords, brandish them over his head. As some explanation of the above, it may be observed that there is a remarkable concurrence of design and resemblance of persons and attitudes, in the figures of the above seal, with those in a print accompanying a pamphlet on Masonry, published by an officer at Berlin; and this is the more worthy of notice, because he there gives an account of the ceremonies of initiation; and the prints are apposite representations of them. That which exhibits the manner of administering the tremendous oath of secrecy, and of receiving the rudiments of the occult science at the communication of the first beams of light, is a pretty exact counterpart of the figures on the seal.” The original seal of the abbey is in my possession, and represents the death of Thomas A. Becket, to whom the Abbey was dedicated.

"'But my good Brother,' said Bro. Shelton, 'whether he be capable of disclosing the secret or not, he may publish the Lectures and ceremonies.'

"'You mean his version of them,' replied Bro. Bell; 'but who will vouch for their accuracy?\*' He is not the first nor will he be the last, who has decried, and attempted to expose to public contempt, our flourishing Institution; as evil birds always prey on the sweetest fruit. Like Virgil's harpies, they endeavor to spoil what they have not the taste to enjoy.

'At subito horrifico lapsu de montibus adsunt  
Harpyia, et magnis quatiant clangoribus alas:  
Diripiuntque dapes, contactuque omnia fediunt  
Immundo; tum vox tetrum dira inter odorem.'

*Æw., iii., 225*

"'I shall not certainly vouch for the accuracy of his disclosures,' said Bro. Shelton; 'for in the ordinary affairs of life his veracity is by no means to be relied on. And if he anticipates that the profits of his threatened publication will be sufficiently remunerative to liquidate his debts, he may probably find himself mistaken.'

"'O,' replied Bro. Bell, 'as to the profit of his experiment, I should conceive it would be the very last consideration that would influence a man like Browne. His principal object would be to gratify his egotistic vanity by the indulgence of his pique against a society which has virtually repudiated him. His vain-glorious promises may be classed in the same category with those of Dean Swift's Rosicrucian, who thus addresses his besotted dupes: "Look here, ye blind and ignorant neophytes, and be enlightened by me. I have couched a very profound mystery in the number of Os multiplied by seven, and divided by nine. Also, if a devout Brother will pray fervently for sixty-three mornings, with a lively faith, and then transpose certain letters and syllables according to prescription, in the second and fifth sections, they will certainly reveal into a full receipt of the *Opus Magnum*. Lastly, whoever will be at the pains to calculate the whole number of each letter in my MASTER KEY, and sum up the difference exactly between the several numbers, assigning the true natural cause for every such difference; the discoveries in the product will plentifully reward his labor. But then he must beware of *bythus* and *sige*; and be sure not to forget the qualities of *acamoth*; *d cufus lacrymis humecta produit substantia, a risu lucida, a tristitia solida, et a timore mobilis*.'"'

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\* Browne executed and published his trampery under the title of "Browne's Masonic Master Key throughout the Three Degrees, by way of Polyglot, under the sanction of the Craft in general. Containing the exact mode of working, initiation, passing, and raising to the sublime degree of a Master. Also the several duties of the Master, Officer, and Brethren while in the Lodge; with every requisite to render the accomplished Mason. An explanation of all the hieroglyphics. The whole interspersed with Illustrations on Theology, Astronomy, Architecture, Arts, Sciences, &c.; many of which are by the Editor. By John Browne, P. M. of six Lodges, and M. A.' London, Printed and sold by the Editor, No. 60, Snowhill. Price Five Shillings and Sixpence, interleaved. First Edition, 1798. Second Edition, with additions, 1802.



“ ‘Ha! ha! ha! very good!’ exclaimed Brothers Shelton and Marshall together. ‘I could almost fancy,’ the former added, ‘I see Bro. Browne standing on a barrel-end in the midst of an indiscriminate mob, and vending his wares, like a miserable quack doctor, in the very words you have put into his mouth. Did you never see such an empiric, Bro. Bell, with a score or two of gaping rustics about him, recommending his trumpery nostrums for all the ailments of life, by an unwearied repetition of the same unintelligible gibberish?’

“ ‘There is no want of quacks,’ Bro. Bell replied, ‘to batten on the simple gullibility of John Bull; and I should not be surprised if he eagerly swallows the impositions of our faithless Bro. Browne, and confers upon him the questionable distinction of an unenviable notoriety.’

“ ‘But it is no matter,’ Bro. Shelton chimed in. ‘The very possibility of committing such a base encroachment on our rights and privileges, forms, in my opinion, a cogent argument against allowing every Brother to become master of the secret. Bro. Marshall and I have no such ambition. We are fully contented with our share of the convivialities, without wishing to understand more of Masonry than is contained in the songs and toasts.’

“ ‘The rest,’ said Bro. Marshall bluntly, ‘is all humbug!’

“ ‘Humbug!’ exclaimed Bro. Bell, his blood rising to boiling heat, and I do not know what might have ensued,” said the Square, “if the entrance of the R. W. M., and several Brethren, who had been waiting for him in the Tyler’s room, had not put an end to the conversation. Brothers Shelton and Marshall were amused by his excitement; for it is quite true that they were kept in countenance by many Brethren, who were unfortunately more attached to refreshment than to labor.”

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#### CHAPTER XIII.

#### *Begging Masons.—Stephen Jones.*

1798—1800.

“Old men for the most part are like old chronicles, that give you dull but true accounts of time past, and are worth knowing only on that score.”—SWIFT.

“Late hours, irregularities that impair the health of the body, and much more the faculties of the mind, create and increase family dissensions, and reflect a dishonor on Freemasonry, from which its intrinsic excellence cannot at all times redeem it in the public opinion.”—STEPHEN JONES.

“There’s a difference between  
A beggar and a queen,  
And I’ll tell you the reason why;  
A queen cannot swagger,  
Ner get drunk like a beggar,  
Nor be half so happy as I.”

BRO. JAMES ROBERTSON.

“It was said by a periodical writer of the eighteenth century,” the Square observed, in continuation of his interesting remarks, “while

describing the abuses of science,—‘As this suppositious learning diffuses itself, the manner in which it operates upon the new provinces of life on which it encroaches, how soon it accommodates itself to a new range of subjects, elevates the low, amplifies the little, and decorates the vulgar. There is now no occupation so mean into which it has not found its way, and whose consequence it has not raised, from the maker of geometrical breeches, to the manufacturer of manuscript sermons. We all begin to exalt our tones and pretensions, and adopt a prouder language. Mr. Powell, the fire-eater, is a singular genius; and Mendoza has more science than Johnson. I have heard of hieroglyphical buckles; so that our very shoes will want deciphering, and the Coptic language must soon make part of the education of our Birmingham buckle-makers. Alphabetical buckles have become common; insomuch that, in teaching ourselves to talk with our fingers, we may begin with learning to spell with our toes. Our wigs are made upon principles, which used to be made upon blocks. Our chimneys are cured of smoking by professors; and a dancing master engages to teach you the nine Orders of the Graces, and if you take forty lessons, will throw you in an eleemosynary hornpipe. Our servants are beginning, as my correspondent tells me, to read behind our carriages; and the Bond street lounge, with his breeches cut by a problem, has as much of the language at least of learning, as any servitor in black logics at Oxford.’

“There is much truth in these quaint observations,” continued the Square, “and the principle was unfortunately extended to Freemasonry, as will be apparent before my Revelations are concluded; for a case in point occurred during the presidency of our new R. W. M., Bro. Stephen Jones, the friend, pupil, and admirer of Bro. Preston, who had been recently restored to the Craft with all his blooming honors thick upon him.

“Bro. Jones was an active man, and had acquired, under the persevering instructions of this sincere friend, a competent knowledge, not merely of the ceremonies and lectures, but of the real object and design of the Order, which imparted a brilliancy to his other qualifications for judicious government; and he became one of our numerous good Masters, on whose breast I was proud to be seen glittering, like the morning dew on a roseleaf in the merry month of June.

“At his inauguration,” continued the Square, “he gave evidence of such a correct knowledge of his duty as gave ample promise of a career of future usefulness; for he was but a young man, and though his Wardenship had passed over irreproachably, it was quite uncertain how he would execute the complex duties of the Chair. Bad officers make bad members. There never was an inefficient Lodge, but it owed its imperfection to the blunders or carelessness of its officers. If the Society be feeble, depend upon it the officers are naught. If the Master be mild and quiet in his manners, the Lodge will, most likely, be well governed and prosperous.

“After the installation of Bro. Jones, the confidence of the Brethren was confirmed by a most eloquent inauguration speech; in the course of which he made a proposition which he admitted might be considered

Utopian ; i. e. to draw together, by the pure principles of Masonry, a select number of Brethren from the Fraternity at large, who, properly impressed by the tenets of the profession, shall have courage to, carry them into practice, and make them the unerring guide of their conduct through life.

“ ‘Our Society, my Brethren,’ he added, ‘can only acquire its proper rank in the scale of human institutions, by a general and faithful observance of its own precepts ; and if this cannot be effected in its corporate capacity, very much may be expected from the junction of well-disposed individuals, who shall be inclined by the constant tenor of their lives to recommend the profession, and to prove that Freemasonry is only another term for inflexible virtue.’ ”

“ Although the R. W. M. was desirous of inducing all the Members of the Lodge to be strictly zealous in the discharge of their respective duties,” said the Square, “ yet he never failed to caution them in friendly terms against the indulgence of an enthusiastic spirit, because, as he told them, they had other important demands on their time and talents, besides those which are imposed by Masonry, that ought not to be neglected. He would say to the younger and more ardent Brethren, ‘that when a man becomes a Mason, he sees, if he be a sensual man, the pleasures of the table to indulge his appetite, and the splendor of decoration to gratify his sight ; if, on the other hand, he be a thinking man, he enters an ample field for contemplation ; he receives the lessons of morality and of virtue, and is taught, by an easy and pleasant process, to diffuse its blessings among mankind ; if he be a good man, he will illustrate the precept by his own conduct in life. But mark ! to do this, it is not necessary that he should enroll his name among the members of I know not how many Lodges and Chapters, to shine a Z. in one, a R. W. M., a P. M., a S. W., a J. W., a T., and Heaven knows what, in others. Distinction, to be sure, is flattering ; but distinctions of this nature can only have charms for weak minds. ”

“ ‘Is your knowledge increased,’ Bro. Jones continued, ‘or your power of doing good to your fellow-creatures enlarged, in a just ratio with the number of offices you fill, or the number of societies to which you belong ? Are not the sage tenets and maxims transmitted to us from our ancestors by oral tradition all comprehended in one regular series of doctrines, made memorable by the ancient simplicity of their style, universally prevalent, and adapted alike to the minds of all nations and sects ? What is there new, that is not innovative ? What fanciful, that is not corrupt ? ”

“ ‘If, then, one general system comprehend all that is valuable, all that is genuine, and that system be to be attained, in its primitive purity and perfection in one Lodge, whence results the need of attending others ? ”

“ During this period,” the Square observed, “ the literature of Masonry assumed a lofty position, which empiricism found it difficult to reach. Some of the Lodges were fitted up with a philosophical apparatus, and scientific lectures were delivered, to the great edification of the Members. In others, the Brethren held special meetings for mutual

improvement, which were termed Masonic Councils, and were usually holden on a Sunday evening. I disapproved of the practice, I assure you, but was compelled to be a consenting party. This system, I am inclined to think, was carried out in the provinces with greater spirit than in the metropolitan Lodges, although it is true that occasionally the discussions were deformed with untenable hypotheses, and speculative facts unsupported by authority, and altogether unreasonable and absurd.

"However, we were not without our literary reunions," the Square playfully continued, and he relaxed himself with a scientific twirl on his dexter limb, to display his satisfaction; "one of which occurred in 1799, the chair being occupied by Bro. Hannan, the author and actuary of the Masonic Benefit Society, which was matured and brought to perfection by his own individual exertions. And his zeal in its behalf ceased only with his life. He watched its progress carefully, and strained every nerve to make it instrumental in producing the welfare and happiness of the Fraternity. Bro. Preston terms its establishment an event of real importance, and so it was; for what can be more important than the institution of a society for the relief of sick, aged, and imprisoned Brethren, and for the protection of their widows and orphan children? H. R. H. the Prince of Wales, G. M., became its patron; and the Earl of Moira, and the other acting officers of the Grand Lodge, its President and Vice-Presidents, and it was strongly recommended to the notice of the Provincial Grand Masters. Several thousand names were speedily enrolled; and the contributions amounted to a very considerable sum of money.

"But this is a digression," said the Square; "we were speaking (*we indeed!*) of literary re-unions as applied to Masonry, one of which was holden under the presidency of Bro. Hannan. And there were present, Brothers Preston, Jones, Blackman, Meyrick, Shadbolt, Inwood, Henry Bell, Daniell, Deans, Lambert, and many other eminent Brethren.

"The conversation was opened by a remark of the President, that he had been reading for the first time, although the book had been published more than ten years, 'A Recommendation of Brotherly Love on the Principles of Christianity,' by Bro. the Rev. James Wright, of Maybole;<sup>1</sup> in which, amongst many other sensible remarks, he judiciously observes that the office-bearers in every Lodge ought to take good heed to the characters of those whom they admit into the Society; because an Accepted Mason is held by all foreigners, as well as by us, to be a term which implies a man of honor and virtue; one who has a right to be admitted into the company of gentlemen of every description, and of the highest rank. By granting a man the privilege of being an Accepted Mason, ye do virtually give him a letter of recommendation to the acquaintance, and friendship, and confidence of a certain number of the most respectable characters that are to be found in every part of the world.

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1 "A Recommendation of Brotherly Love upon the Principles of Christianity; to which is subjoined an Inquiry into the True Design of the Institution of Masonry." In Four Books. London, Marray, 1786.

“‘Bro. Wright is perfectly correct in his recommendation,’ said Bro. Bell, ‘for the absence of such caution may, and often does, introduce confusion into a Lodge, which it is difficult to allay. But Bro. Wright bears the character of an experienced Mason, and his example has produced many genial and beneficial effects in the locality which enjoys the advantage of his presence.’

“The Chairman then commended Bro. Sketchley, of Birmingham, for having done good service to Masonry by the publication of a useful little manual,<sup>2</sup> which contains some valuable little papers, particularly a curious lecture on Moral Geometry,<sup>3</sup> which contains a beautiful view of the ancient principles of the Art; and was written, as was thought, by Bro. Dunckerley; and also a Funeral Oration, which has some good points, and is worthy of a perusal.<sup>4</sup>

“‘I have been much pleased,’ said Bro. Jones, ‘with two sermons, by my friend Turner, of Woolwich,<sup>5</sup> in which are many beautiful passages. What can be finer than this description of Brotherly love? ‘Verbal love is but painted fire; therefore, let His example, who went about doing good, be the pillar so elegantly adorned with lily-work, kindly directing and inflaming your humanity towards the Brethren. Meet the very lowest of them on the level of condescension, nor venture to despise the man for whom a Savior died; that so you may be able to hold up your heads when justice is laid to the line, and righteousness to the plummet. Let your pure benevolence spread every way, like the more than gem-studded arch of heaven, expanding even over your enemies when in distress, that you may prove yourselves to be the children of the Most High, who is benign to the unthankful, and to the evil. Philanthropy is not confined to name or sect, to climate or language. Like the power of attraction, which reaches from the largest to the smallest bodies in the universe, it unites men from the throne to the cottage.’

“Bro. Blackman added his testimony to the superior excellence of Bro. Turner’s preaching. But the crown of his character is, that he is a good man as well as a worthy Mason—indeed, the one can scarcely exist without the other—and practices what he preaches.

“Bro. Deans begged to call the attention of the Brethren to an interesting discussion in print between the Rev. H. E. Holder and Dr. Maryat, on the Philosophy of Masons,<sup>6</sup> in which it is satisfactorily

2 “The Freemason’s Repository, containing a Selection of valuable Discourses Charges, Aphorisms, and Letters.” Birmingham, Sketchley, 1786.

3 “Printed in the ‘Golden Remains,’ vol. i. p. 157.

4 “An Oration on the Death of James Rollason,” delivered by a Brother at the St. Paul’s Lodge, Birmingham, 1789.

5 “Two Discourses delivered at Woolwich.” By the Rev. Daniel Turner 1788.

6 “The Philosophy of Masons, in several Epistles from Egypt to a Nobleman.” By Thomas Maryat. M. D., of Bristol. London, Ridgway, 1790. “A Brief, but it is presumed a Sufficient Answer to the Philosophy of Masons.” By the Rev. H. E. Holder. Bristol, Pine, 1791. “A letter to the Rev. H. E. Holder, on his Brief and Sufficient Answer.” By a layman. Bristol, Rough, 1791. “An Answer to the Layman’s Letter.” By H. E. Holder. Bristol, Pine, 1791.

proved that the Masonic philosophy includes the practical doctrines of Christianity; the Cardinal and Theological Virtues; a firm belief in the atonement of Christ, leading to a resurrection from the dead, and eternal happiness in a future state.

“‘In the absence of which doctrines,’ Bro. Inwood observed, ‘no true Christian would be found in the ranks of Masonry; which, though it be confessedly an institution professing the principles of pure morality, yet, without some more recondite reference, it would be like the dry bones mentioned by Ezekiel the Prophet; and it might, with equal propriety, be asked—Can these bones live? And the answer would be, They cannot live unless vitality be infused into them by the Great Architect of the Universe.’

“‘Turn we now to another part of the kingdom,’ said Bro. Lambert, ‘and we shall find Dr. Jieans enlightening the Brethren of Southampton by an Oration at the Audit House,<sup>7</sup> in which the instruments of architecture, or moral Jewels of Masonry, are ably illustrated. Freemasonry, he says, deals in hieroglyphics, symbols, allegories; and to be qualified to reveal their meaning, a man must know more than a mere nominal Mason; the full interpretation of them, like that of the mysteries of old, is in select hands—has been committed only to those of tried fidelity, who conceal it with suitable care; others, if not deficient in intellect, yet wanting industry or inclination to explore the penetralia of the Temple, are not qualified, if willing, to betray it. Hence the secrecy which has so long distinguished the Fraternity. This secrecy, however, has been urged against our institution as a crime; but the wise know that secrecy, properly maintained, is one of the best securities of social happiness; there is more private misery arising from an unqualified communication of words and actions, than from the anger of the heavens.’

“‘The Oration or Lecture in defence of Masonry,’ said Bro. Meyrick, ‘pronounced at Liverpool by Bro. McConochie,<sup>8</sup> successfully combats the wild assertions of Professor Robinson, who accuses the Fraternity of a deeply concocted-plot to overturn all the religions and governments in the world. He contends, on the contrary, that it contains nothing but a lovely display of benevolence to the distressed of every clime, without the distinction of birth, color, or religion. Independent of every other consideration, he says, Masonry holds out two weighty arguments in its favor;—a universal language, understood by the Fraternity in every quarter of the globe; and a universal fund, for the relief of the distressed, whatever may be their religion, or country, or complexion. Our language is understood by every country pretending to the slightest degree of cultivation, under heaven. The Mason needs but to speak it, and he is fed, and clothed, and comforted by men who never saw his face before.’

“‘In a review of the literary productions of our country Brethren,’

<sup>7</sup> “An Oration pronounced at the Audit House in Southampton, on the occasion of laying the chief corner-stone of a building consecrated to the worship of God,” By Bro. Thomas Jieans, M. D. Southampton, 1792.

<sup>8</sup> “A short Defence of British Freemasonry; being the substance of a Lecture delivered to Lodges No. 20, 25, and 299, Liverpool.” By Bro. James McConochie.

Bro. Preston observed, 'we must not overlook the Rev. James Watson, P. M., of St. John's Lodge, Lancaster, who has published two excellent Addresses on Taking and Resigning the Chair.<sup>9</sup> They entitle him to our highest consideration, although I can scarcely subscribe to his distribution of the three Degrees. He says, the three Degrees into which Masonry is divided, seem to have an obvious and apt coincidence with the three progressive states of mankind, from the creation to the end of time. The first is emblematic of man's state of nature, from his first disobedience to the time of God's covenant with Abraham, and the establishment of the Jewish Economy. The second, from that period to the era of the last, full, and perfect Revelation from Heaven to mankind, made by our Great Redeemer. The third, comprehending the glorious interval of the Christian Dispensation, down to the consummation of all things.'

"'I believe,' Bro. Shadbolt observed, 'that our learned and intelligent Brother Hutchinson first promulgated that opinion, for I am not aware that it can be traced to any higher antiquity. A reference to the three ages of man would, I think, be more orthodox.'

"'I am rather inclined,' Bro. Preston replied, 'to make the reference scientific. According to my view, the First Degree enforces the duties of morality, and imprints on the memory the noblest principles that can adorn the human mind. The Second Degree extends the plan, and comprehends a more diffusive system of knowledge by the study of the liberal sciences, especially geometry, which is established as the basis of our Art. While, in the Third Degree, every circumstance that respects government and system, ancient lore and deep research, curious invention and ingenious discovery, is collected and accurately traced.'

"'Who is to decide when doctors disagree?' Bro. Daniell asked, laughingly.

"'My dear, sir,' Bro. Preston replied, 'this is an open question, on which every Brother is entitled to form his own opinion.'

"'I am afraid we are slightly wandering from our subject,' Bro. Hannan interposed, 'and we must not omit to do justice to the production of a Rev. and esteemed Brother, although he be present, when masonic literature is the theme. I allude to Bro. Inwood's volume of sermons, just published,<sup>10</sup> which would be creditable to any body of men in the kingdom, not excepting the profession to which he himself belongs, teeming, as it does, with the brightest emanations of learning and talent. If the enunciation of the purest principles of Masonry and Christianity, expressed in chaste and beautiful language, and enforced by unadorned eloquence, be entitled to commendation, then Bro.

9 "An Address to the Brethren of St. John's Lodge, Lancaster." By the Rev James Watson, on his Installation into the Chair of the Lodge, Dec. 27, 1794. "An Address to the same Brethren, on quitting the Chair," Dec. 28, 1795.

10 "Sermons: in which are explained and enforced the Religious, Moral, and Political Virtues of Freemasonry. Preached, upon several occasions, before the Provincial Grand Officers, and other Brethren in the counties of Kent, Essex, &c." By the Rev. Jethro Inwood, P. G. Chaplain for the county of Kent. London, Crosby and Letterman, 1799. Published in the "Golden Remains," vol. iv Spencer, 1849.

Inwood's Masonic Sermons will receive the universal welcome of the Craft.'

" 'I beg to be permitted to add my testimony,' said Bro. Preston, 'to the exceeding beauty and excellence of these Sermons, which dignify and adorn the literature of Masonry.'

" 'And I,' said Bro. Jones. A mark of approbation which was echoed by every person present.

" 'Dear Brethren,' said Bro. Inwood, 'your eulogium is greater than my simple compositions merit. I have endeavored to preserve unimpaired what I conceive to be the general and particular bearings of the Order, and it is not my fault if I have been unsuccessful. But the encomiums which you have thought proper to bestow in the presence of such a company of distinguished Brethren, convince me that I have not had the misfortune to fail. I am proud of your favorable opinion, and the value of the discourses will be enhanced in my own estimation, after having been thus honored with your approbation.'

" 'A few evenings after this literary reunion,' continued the Square, 'the subject of begging Masons, and the impositions practised on the liberality of the Craft by mendicants traveling with false certificates, was introduced by Bro. Arthur Tegart, during the hour of refreshment; and the Treasurer of the Lodge communicated some interesting facts which had occurred to him in the discharge of his official duties since the previous Lodge.

" 'But to make the subject intelligible,' said the Square, 'you must understand, that at this period begging Masons, and pretended Masons, abounded in this metropolis; and by their importunity gave the Treasurers a great deal of trouble. The Athol Lodges initiated unworthy persons for a trifling fee, and having furnished them with certificates, they converted their Masonry into a regular trade. If one of these men died in a lodging-house, there was sure to be a fierce struggle among the survivors for his diploma. Others gambled away their certificates at all-fours or dice; and hence numbers of common beggars, who had never seen a Lodge, were spread over the country, soliciting charity on the strength of these documents. The Treasurers and Masters of Lodges were obliged, therefore, to exercise the utmost caution in their examinations, lest these unprincipled scamps should glean any hint which might be usefully employed in other places to favor their imposture.

" 'This being premised, I proceed in my Revelations. The Treasurer *loquitur* :—

" 'About a fortnight ago,' he said, 'I was applied to by a Brother in deep distress, who described himself as a stonemason out of work. He was a man of medium height, neither tall nor short, with light hair, and a beard of a month's growth. His dress was a light-colored fustian jacket, with horn buttons, a long leather apron, with the skirts tucked under his belt to allow free motion for his legs in walking; and on his head a dirty white hat, with a broad brim and a low crown. Altogether, his appearance was that of a common working mason. He had a mallet in one hand, and a piece of rough stone in the other, and humbly begged relief.



“ ‘In the exercise of my discretionary power of relieving any indigent Brother to the amount of one shilling, without reference to the R. W. M., I proceeded to ascertain whether the applicant were really a Mason, for I had some doubts about his certificate. I was, however, soon satisfied on that point, for he met all my inquiries very adroitly.

“ ‘ ‘Your name is —?’ I said.

“ ‘ ‘John Wilkins,’ he replied; ‘or Lewis, if you like it better. But here, some would probably answer by using the word Caution.’

“ ‘ ‘Then I am to understand that you are a Mason?’ I rejoined.

“ ‘ ‘I am so taken and accepted,’ was his prompt reply.

“ ‘ ‘Where were you made a Mason?’ I asked.

“ ‘ ‘His answer was perfectly orthodox, although it was accompanied by a sardonic smile, which indicated, if it did not absolutely express, knavery.

“ ‘ ‘What is that in your left hand?’

“ ‘ ‘If I answer as a *Free-mason*,’ he replied, ‘it is a rough ashlar or broached thurnel; but as a working mason I should say it is a boulder-stone.’

“ ‘ ‘So far, so well,’ I thought; and said aloud—‘Since you appear so confident, can you tell me what that stone smells of?’

“ ‘ ‘The rogue put it to his nose scientifically, and, with another smile, gave me a direct and proper answer.

“ ‘ ‘What recommendation do you bring?’ was my next inquiry.

“ ‘ ‘The fellow knew his points, however he might have become acquainted with them, and told me without the slightest hesitation. And being satisfied that he was a Mason, I gave him the shilling, and he thanked me, and went about his business.

“ ‘ ‘A few days afterwards, a poor shoemaker applied to me for assistance, with hammer in hand, apron before him, buttoned up to his chin, and an awl stuck in his girdle, which was fastened with a wax end. His hair was black, his face dirty, his hat divested of its brim, and fitting close to his head; ribbed worsted stockings, and shoes very much the worse for wear. Divested of his apron, he might have passed for a respectable chimney-sweep, or a worn-out coal porter. Altogether he was a disgusting object, and redolent of the combined odor of stale tobacco and shoemaker’s wax. He said he was on tramp, and could not fall into work. He was averse to begging, as he had not been used to it, and the necessity was galling to his feelings. But being hard up, he was obliged to have recourse to the liberality of his Brother Masons for assistance.

“ ‘ ‘I asked his name, and he answered the question by inquiring whether I alluded to his paternal or his masonic appellation.

“ ‘ ‘Your Christian and surname, sir?’ I replied, sternly, for I was piqued at the fellow’s pertinacity.

“ ‘ ‘James Patchett.’

“ ‘ ‘And your place of abode?’

“ ‘ ‘Faith,’ said he, ‘I can scarcely tell you that; for my whereabouts has been sufficiently diversified of late, but I was born and brought up at Hinckley, in Leicestershire.’

“ ‘ ‘ You say you are a Mason,’ I continued ; ‘ will you do me the favor to describe the mode of your preparation ?’

“ ‘ ‘ Describe to *you*, sir!’ he said, with some humor. ‘ Come, that is a prime joke. As if you did not know all about it ! If you must have it, it was thus ;’ and he satisfied the inquiry correctly. ‘ Certes,’ he added, ‘ I remember my initiation as well as if it had occurred only yesterday.’

“ ‘ I then tried him with a few of Grand Master Sayer’s quaint examination questions, and found him *au fait* even there.

“ ‘ ‘ Will you give or take ?’

“ ‘ ‘ Both, or which you please.’

“ ‘ ‘ Are you rich or poor ?’

“ ‘ ‘ Neither.’

“ ‘ ‘ Change me that ?’

“ ‘ ‘ With pleasure.’

“ ‘ The fellow knew his catechism, and I failed to puzzle him.

“ ‘ Seeing in his hand a hammer,’ the Treasurer continued, ‘ I asked him whether it had any moral or masonic reference.

“ ‘ ‘ Call it a mallet, if you please,’ he answered with a knowing smile. ‘ Crispin’s hammer is the Mason’s gavel, though one is made of wood, and the other of iron ; but iron tools ——’ and he gave me an orthodox illustration of the implement.

“ ‘ I then observed, for the purpose of hearing his reply,—‘ I see you wear an apron *out* of the Lodge as well as *in* it.’

“ ‘ ‘ I belong to the Gentle Craft,’ he replied, ‘ which is the designation of my *trade* as a cobbler, as well as of my *profession* as a Mason. The apron, sir, is common to both. I cannot, indeed, say much in favor of the whiteness or purity of my present badge, but, for all that, I may be as innocent as a new born babe,’ laying a peculiar emphasis on the word *may*.

“ ‘ ‘ You carry your awl about with you, I observe.’

“ ‘ ‘ My *awl*, sir,’ he replied, ‘ is under my hat, and a shocking bad hat it is ! and my *awl* will soon overtake me, if not prevented by the exercise of your kindness and commiseration.’

“ ‘ The fellow’s ready wit amused me, and I freely tendered him the usual amount of relief, which he pocketed and took his leave.

“ ‘ The next day I had another and very different applicant. He was a man of rather fashionable appearance, well dressed, and his brown glossy hair neatly arranged ; a round hat, nearly new, tight pantaloons, with hessian boots well polished and tasselled, and in his hand a dragon cane. He introduced himself by the aristocratic name of Walter Beauchamp, and apologized profusely for troubling me ; but, he added, ‘ *Necessitas non habet legem* ;’ and here I am—a free and accepted Mason in deep distress.’

“ ‘ I was not at leisure to dally with this gentleman, and, therefore, I determined, after having ascertained that he was really a Mason, to relieve and dismiss him. I asked him successively—What is the first point in Masonry ?—What is the chief point—the original point—the principal point—the point within a circle ?’ He answered these ques-

tions without the slightest hesitation or mistake; and I then said carelessly, to catch him tripping, if possible—‘By the bye, supposing a Brother to be lost, where might we hope to find him?’

“‘He said nothing, but with his cane traced a square and compass on the office floor. I then asked him whether he had seen a Master Mason to-day?’

“‘He laughed, and answered curtly by another question—‘Do I see one now?’

“‘I was perfectly satisfied, and while I took out my purse, I inquired what was his trade or profession.

“‘A short time ago,’ he said, ‘I was the conductor of a flourishing academy in the west of England, and my circumstances were promising. I filled the chair of the Rural Philanthropic Lodge, at Huntspill, with credit and success, though I say it myself, who ought not to do so, because the poet tells us—On their own merits modest men are dumb. You have heard the anecdote of a schoolmaster, who, being sea-sick when crossing the Bristol Channel, and seeing the waves run mountain high, hiccupped over the side of the vessel—‘It’s all very well to say ‘*Britannia rules the waves*,’ but, for my part, I wish she would rule them straight.’ You have heard this? Very well. I am the man, sir. True, upon my honor. But *quid rides?* If I did not sound my own trumpet, there is no one here to lend me his breath, and, therefore, you must excuse my blushes. Being foolishly kind-hearted,’ he rattled on, ‘I was persuaded to become security for a Brother Mason, *hinc illæ lachrymæ*, who was a Mason in word, but not in deed, for he vanished in some mysterious manner when the bills became due, *non est inventus*, and left me to bear the responsibility at my own discretion. As I was not in circumstances to meet the payment, I had no alternative but to copy his example—d’ye take? In a word, I absconded without beat of drum, leaving birchen rods, dunces’ caps, and a whole troop of boys and girls to satisfy my imperious creditor. Being unmarried, I occupied furnished lodgings, and consequently had no available assets to leave behind. Rather hard upon me, was it not, sir? But *jacta est alea*, and I must bide the result.’

“‘Thus he went on,’ the Treasurer added, ‘and talked so fluently and well, that I became rather prepossessed in his favor. To test his qualifications, however, I produced pen, ink, and paper, and desired him to write the word —, I mentioned the pass-word.

“‘Pardon me, sir,’ was his modest reply, ‘I cannot conscientiously do that. Do you think poverty can ever induce me to disregard my O. B.? Fie on it! How poor soever a man may be, let him be honest. Does not the O. B. forbid us to — he repeated the clause. But to convince me of his calligraphic attainments, he wrote half a dozen lines applicable to his own circumstances, in a free and beautiful hand, which excited my admiration. I never bestowed a shilling with greater pleasure, and the poor fellow’s agreeable conversation drew an additional half-crown out of my pocket. And I must say I never met with a begging Mason who acquitted himself so creditably throughout an examination as either of these three poor fellows did.

“ ‘About a week after this interview,’ the Treasurer continued, ‘I was walking down the Strand with a friend and Brother, who is Treasurer of the St. Alban’s Lodge, Dover-street, Piccadilly, and the above transaction formed the subject of our conversation, so much had I been charmed with the poor schoolmaster’s address. My friend observed that applications for charity had been rather numerous of late; and the last person he had relieved was a poor carpenter out of work, who proved himself to be a clever and intelligent Mason; ‘and, if my eyes do not deceive me, yonder he is, with his square and rule under his arm. Let us cross the street and question him; you will be pleased with his answers.’

“ ‘As we were passing over to the other side, the fellow appeared to eye us suspiciously, as though he wished to avoid the meeting. But when he found it impracticable, he saluted us respectfully, and was moving on. But my companion stopped him by saying,—‘Well, my poor fellow, you have not succeeded in finding employment?’

“ ‘ ‘Why, the truth is,’ he replied, Master Carpenters, as well as Master Masons, are rather shy of engaging with a perfect stranger, without a written character in his pocket; for you know, sir, the old canon—*all preferment among Masons is grounded upon real worth and personal merit only*; and who could discover my worth and personal merit without a certificate from my last employer, which I unfortunately neglected to procure? And, perhaps, they are right; for there are many impostors in this Great Babylon, as I myself have good reason to know.’

“ ‘I could scarcely believe my ears,’ said the Treasurer. ‘I looked in his face, and he smiled. I knew that smile, and the peculiar twinkle of his keen grey eye. It was no other than my accomplished schoolmaster!’

“ ‘ ‘Why, you rascal,’ I began—but he interrupted the explosion by saying, in his calm and quiet manner,—

“ ‘ ‘Don’t abuse me, sir, I beseech you. Spare your precious breath for a better purpose. You cannot tell how soon you may have occasion for it. Your dull ass, as the grave-digger says, will not mend his pace with beating. As to being a rascal—if I was ignorant of that fact, I must be the stupidest ass breathing, for I am reminded of it twenty times a day. Everybody tells me so—and what everybody says, must be true. I am, indeed, something like the man Snake, in Sheridan’s play, which I saw the other night, and most earnestly entreat you not to ruin my bad character, for it is all I have to depend on. Shakespeare informs his hearers, and his readers too, that each man in his turn plays many parts, and it is perfectly impossible for me to tell how many have fallen to my share.’

“ ‘The cool impudence and self-possession which the fellow displayed,’ continued the Treasurer, ‘amused me exceedingly, and I asked him how he managed to get a living, as he appeared to be disinclined to work?’

“ ‘ ‘Why, sir,’ he said, ‘the truth is, I sometimes live luxuriously, and sometimes starve; for mine is but a precarious employment at the best. At one time I dine off a noble haunch of venison, and wash

it down with claret, and at another I am obliged to do penance with duke Humphrey, or amuse myself by taking an account of the number of trees in the park, to allay the cravings of hunger. And sometimes, *Si fortuna perit nullus amicus erit*, I am greeted with kicks instead of halfpence.'

" 'Why, then, do you not exchange such a degrading mode of life for some honest and regular employment?' I enquired. 'You appear to have some talent, and by the aid of industry and application, you might become a useful member of society.'

" 'It can't be done, sir,' the fellow replied; 'it can't be done. I have already tried it on without success. A dull droning life won't do for me.' And he began to sing, in a clear tenor voice,—

'Of all the trades in England,  
A beggar's life's the best,  
For whenever he's a weary,  
He can lay him down to rest.  
'And a begging we will go!

'I fear no plots against me,  
I live in open cell,  
Then who would be a monarch,  
When beggars live so well?  
'And a begging we will go!

" 'No, gentlemen, it can never be. I live only in an atmosphere of fun and excitement, and even starving for a season is not without its pleasures. Sometimes, indeed, the joke becomes serious; and if it were not for such kind-hearted persons as yourselves, i' faith, I am afraid I should be obliged to work, which, to say the truth, would be very distasteful, and go woefully against the grain. But long life to the Freemasons! They are a liberal set of men, and not very discriminating, and, therefore, I have but little trouble with them. I shall never be reduced to the hard necessity of working, thank goodness, while we have Lodges in every street, and open-handed Treasurers. They are fruitful milch-cows, and a bountiful Goshen when the land of Canaan reduces me to famine.'

" 'Then you are not a schoolmaster after all?' I said.

" 'Bless your heart, no,' the fellow replied with his pleasant smile. 'A schoolmaster! Faugh! To be shut up the live-long day with a flock of dirty urchins, and no escape—it is not to be thought of. Besides, I never could endure confinement. I have been twice in Bridewell, and once in Newgate, not for making an illegal conveyance of property, mind, but, as the big wigs technically term it, as a rogue and a vagabond—for begging, in short; and in my daily Litany I pray to be delivered from all restraint. A schoolmaster! Ha, ha, ha, I have had many a laugh about that, and your beautiful new half-crown. It is clear that you believed my story.'

" 'I certainly did, my good man,' was my reply.

" 'Nay,' said he, 'now you call me good, when in fact it was not I, but the acting that was good.'

" 'The fellow's taunt stung me to the quick, and I asked sternly, for I felt piqued at his unblushing effrontery—'What, then, in the name of the devil, are you—a daring thief, I warrant?'

“ ‘Not a thief, your honor,’ he replied, with the utmost composure. ‘I have never yet been reduced to that dodge. Craving your pardon, begging is the safest employment of the two. I can sleep with a quiet conscience when I have no sins under my belt of greater burden than a few innocent white lies.’

“ ‘You have a trade, I suppose, if you were compelled of necessity to work? Tell me at once what it is.’

“ ‘That is a question which will be rather difficult to answer,’ he replied. ‘At this moment, as you see, I am a distressed carpenter; but what I shall be to-morrow is in the womb of fate. I have been the round of all the known trades and professions. A horsedealer to-day, a lawyer to-morrow; this day a chimney sweep, the next a distressed clergyman. For instance, do you recollect—for further concealment is unnecessary,’ he continued, with the merry twinkle of his eye to which I have already referred—do you recollect a poor cobbler who paid you a visit a week or two back, whose *all* was beneath his hat, and his *end* certain unless you relieved him?’

“ ‘Why,’ I ejaculated, in astonishment, ‘surely—’

“ ‘Your humble servant, sir, and no mistake,’ he coolly replied, with a low bow. ‘And perhaps you have not altogether forgotten a distressed stonemason, who satisfied your scruples by telling you what the rough ashlar smelt of?’

“ ‘And was that one of your performances also?’ I inquired.

“ ‘The same, sir. I am Proteus. Ever ready *tourner casaque*, as the Parisian gamins would say.’

“ ‘Then you have been in Paris?’

“ ‘I have been everywhere. It would be difficult to say where I have not been. Experience is a faithful instructor, and I have been some years under its tuition. And you shall hear what an apt scholar I have been. I once bet a guinea with a pal—you may stare, sir, but I sometimes have a fugitive guinea in my pocket to sport with, as well as my betters. Where was I? O!—I was saying, I bet a guinea that I succeeded in obtaining relief from the Treasurer of a certain Lodge, which shall be nameless, six times within the compass of fourteen days. Having at my command the choice of every species of disguise at the rate of sixpence a day, I accomplished the feat, and the poor dupe remains in perfect ignorance up to the present moment that he has been imposed on. And sir,’ he said, lowering his tone of voice, ‘excuse me, sir, but I flatter myself, if I had not been so unfortunate as to encounter both of you together, that the experiment might have been safely and successfully repeated, although the representative of Wisdom in your Lodge does possess the Jewel of Sir Christopher Wren.’

“ ‘The clever scamp chuckled over his reminiscences, and suddenly turning on his heel, and looking me full in the face, he said, in a half-whisper,—‘By the bye, you don’t happen to have such a thing as half a crown about you?’

“ ‘Why? you impudent rogue—’

“ ‘Stop a moment, if you please, dear Brother,’ he said, with his usual quiet smile and twinkle of the eye, accompanied by the most

unruffled composure— 'don't be impatient, I beseech you. I was about to add, that if you have such a thing to dispose of, I am ready to purchase it by communicating a secret which is worth its weight in gold.'

" 'This proposal,' continued the Treasurer, 'under the circumstances, I thought peculiarly insulting, particularly as the fellow had assumed that remarkably knowing look which seemed to indicate that he intended mischief. I had no wish to be victimized; but as the risk was trifling in amount, even if I got nothing in exchange for my coin, I consented to the proposal, simply for the purpose of ascertaining how far the fellow's impudence would carry him; and while he pocketed the gratuity, I heard him mutter,— 'Well, you're a trump any how—you are—and no mistake! I *will* say that; and I'll not lose sight of you.' And then he said aloud,— 'The secret I have to communicate is dirt cheap at half a crown. Listen to it:

" 'TAKE CARE WHO YOU ADMIT AS CANDIDATES, AND YOU WILL HAVE FEWER BEGGING MASONS.' "

" 'You will be at no loss to conclude,' said the Square, "from these Revelations, that things went on very pleasantly with us. We had changes of Masters, it is true; but they all possessed average ability, and some were distinguished by superior attainments. Nothing further occurred, however, worthy of a special notice till the commencement of the nineteenth century, when the Rev. Jethro Inwood was unanimously elected to fill the Chair of the Lodge."

### "THE BOOK OF THE LAW."

DEAR SIR AND BRO. MOORE :



Yesterday, the 24th inst., I had the pleasure of attending a Masonic celebration at Clinton, in this State. Many members of the Lodges in the neighborhood were present, and joined in the festivities of the day. A very large procession was formed at 11 o'clock, A. M., and moved to the Presbyterian church, where an address was delivered by Bro. George Stokes, M. D. I hardly know how to give you a correct idea of his admirable production. It was chaste, elegant and forcible. Abounding in historical, traditional and scriptural illustrations, he presented in a masterly manner his subject, which was the Symbolism of Freemasonry.

When he spoke of the Holy Bible—the first Great Light of Masonry, as being a symbol of the will of God, and the inestimable gift of God to us—he was truly eloquent. The infidel, as well as the atheist, he

regarded as being altogether unworthy of entering our sacred retreats. He discoursed upon the Bible, as the rule of Masonic faith, and the guide of our conduct. He proved from the highest authority that this was a fundamental law of the Order, and was imbedded as a landmark in the ritual of Masonry, which no man or set of men could remove. He had so received the law, and so he would impart it. His argument, in my estimation, can not be refuted.

When he surveyed the connection between the two ministrations, the Law and the Gospel, he was particularly happy. He showed that Christianity was Judaism consummated. He demonstrated that they were necessarily associated as parts of the same system ; that as the Master Mason's degree was the perfection of ancient Craft Masonry, and indissolubly connected with the degrees of Entered Apprentice and Fellow Craft, so was the Gospel, the perfection of God's Revelation, connected with the first and second dispensation. When he held in his hand the Gospel of Christ, he was thoroughly satisfied and confirmed in his faith that the five books of Moses were written under the immediate inspiration of that God in whom every man must put his trust.

I wish that I was able to furnish you with an accurate description of his oration on the occasion. It has made a deep and lasting impression on those who heard it. It will do great good, and with our profane will have a tendency to exalt the principles in their estimation.

Your's fraternally,

LISTENER.

*Jackson, Miss., June 25, 1856.*

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#### FAMILY CIRCLE.

**HILLSBOROUGH, OHIO.**—The Committee having in charge the proposition for a College, to be under Masonic patronage, and to be located at Hillsborough, Ohio, had a meeting in that town a few weeks since. The proposition is regarded with much favor, and the citizens of that town are manifesting much interest in it. Several, not of the Order, have proffered very liberal donations, and some twenty-five or thirty thousand dollars are already secured. Every thing at present looks favorable to the project.

Of all the towns in Ohio, we think Hillsborough the most desirable for such a school. Any one of several valuable and beautiful locations in the suburbs may be had, and a sub-committee is now charged with the duty of ascertaining price, terms, etc. The place is seven hundred feet above the Ohio at Cincinnati ; the air is pure and bracing ; the scenery highly romantic, and the population all that could be desired.



It is far enough from great cities to be free from their vices, and is yet accessible by railroads. The Craft in Ohio *should* do something besides meeting and parting—something to make their mark upon society, and to let the world see that all is not mere profession. Shall we not have a College—the best in the West, where our children can obtain a superior education, under our own supervision, and under the fostering care of the Grand Lodge of Ohio ?

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**GRAND ENCAMPMENT OF KY.**—This body convened in Grand Annual Communication in the City of Covington, on the 27th of May last. But five subordinates were represented, and we regret very much to see such an evidence of apathy among the Christian Orders in Kentucky. They enjoyed, however, a very pleasant session. Two new Encampments were chartered, and we hope to see a greater zeal waked up among the Order “on the other side of the river.”

The next session of the Grand Encampment will be held at Georgetown, on the fourth Tuesday in May next.

The following are the principal Officers for the ensuing year : C. G. Sanders, G. M.; Rich'd. Apperson, D. G. M.; D. J. Ayres, G. G.; T. N. Wise, G. C. G.; Sam'l. Griffith, G. P.; T. B. Baxter, G. Recorder.

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**IOWA CITY, IOWA,** Lodge, No. 4, J. R. Hartstock, W. M.; W. S. Street, S. W.; Thos. Shepherd, J. W.; L. P. Frost, Sec'y.

**ZION LODGE, No. 31, Iowa City.** D. S. Warner, W. M.; C. G. Truesdell, S. W.; E. Connelly, J. W.; H. Tuttle, Sec'y.

The Craft in this old Capital of Iowa are pursuing their labors with their usual zeal, and disseminating the sublime principles of our Order. Masonry has taken a firm hold upon them ; and as the Grand Lodge will meet there next year, we have no doubt the present will be a year of great prosperity.

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**ELMIRA, N. Y.**—Ivy Lodge, No. 397, a new Lodge, has recently been instituted under a charter. Thos. C. Edwards, W. M.; L. E. Bonney, S. W.; Theo. North, J. W.; Wm. Dundas, Sec'y. On the occasion of its institution and the installation of its officers, Bro. Edwards, the W. M., delivered a most interesting address, a copy of which has been requested for publication. It must be worthy of a longer life, coming as it did from so talented and skillful a workman as Bro. Edwards. We wish the new Lodge great success.

**SO SLEEP THE BRAVE.**—Bros. Lt. W. A. Slaughter and A. B. Moses, of Steilacoom, Washington Territory, have both fallen in the war with the Indians. They were “good men and true,” and laid down their lives in defense of the infant settlements of the North-west coast. The Order there has lost several of its best members in this war, and widows and orphans are left to weep over the untimely graves of the “loved and lost.” May they find many true friends in the mystic brotherhood, for friends now will be doubly needed:

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**VARIOUS INTERROGATORIES.**—*Bro. Moore* : Will you please to answer me, as speedily as may be convenient, the following questions :

1st. When the W. M., S. W., and J. W. are absent, can any M. be appointed W. M. pro tem., and transact business?

2nd. When a Brother has been legally elected to office—whether installed or not—is it Masonic to reconsider the vote, remove him from office, and fill the vacancy thus created, should the interest of Masonry demand his removal only?

3rd. Is it in accordance with Masonic principles or customs, for a subordinate Lodge to demand a copy of the proceedings of another Lodge; and can the Secretary give copies of the proceedings, without the knowledge and consent of his Lodge?

4th. When a Brother exercises his right of casting a black ball, when voting upon the petition of an applicant for *advancement*, is it Masonic to demand his reason for casting the black ball, particularly if he was present when the applicant was initiated?

The above questions have created serious differences of opinion here, and as I am a very young Mason indeed, believe, as Brother H. M. Lawson very justly remarks in the Review for March, that your opinion will be like a “nail driven by the Master of Assemblies,” safe, Masonic, and beyond controversy.

Fraternally your's,

W. H. WOOD,

Sec'y. Steilacoom Lodge, No. 8.

*Steilacoom City, W. T., May 9th, 1856.*

We submit the following answers to the above :

1. *Ans.*—We think not. A Past Master should be present, and presiding.

2d. In such a case, should it be made to appear that the “interests of Masonry demand his removal,” the interposition of the Grand Master should be invoked, whose powers are competent to meet the case; but no reconsideration of the vote by which the officer was elected can be had.

3d. We answer emphatically no to both of these queries. Subordinate Lodges are equals; one may respectfully *request* to know the proceedings of another, but has no right to *demand* them. When requested,

the favor may be granted, but only by express action and authority of the Lodge.

4th. No. The ballot is sacred, and no one has a right to know how another votes, nor require his reasons for voting as he does.—EDITOR REVIEW.

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SPRING HILL LODGE, No. 155, Texas, meets every Saturday evening. The officers are: Wm. Blackburn, W. M.; S. Wright, S. W.; W. Walker, J. W.; J. R. Ogilvie, Tr.; and W. T. Sneed, Sec'y. Our correspondent says: "The Craft in this part of our Lone Star State are in a prosperous condition. The members are attentive to their duty in extending charity, and cultivating the virtues of brotherly love, relief and truth, and in striving to see 'who can best work and best agree.'"

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MUSCATINE, IOWA.—There are two good Lodges in this place, both actively at work and spreading abroad the true principles of Masonry.

*Iowa Lodge, No. 2.*—Of this Lodge the officers are: Wm. Gordon, W. M.; S. M. McKibben, S. W.; G. W. Bonsal, J. W.; Wm. Lef-fingwell, Sec'y.

*Hawkeye Lodge, No. 30.*—The officers of this Lodge are: H. Hoover, W. M.; John Hunter, S. W.; W. R. McCulloch, J. W.; W. B. Langride, Sec'y.

Bro. Langride is agent for the Review in Muscatine, and desires to send us a *long list* of names for next year. We shall be glad to receive the name of *every Mason in Muscatine*, and if there are any worthy brethren there who are not able to take it, we will furnish them with it gratis—provided all who *are* able take and pay for it. Let us see a Review in every Mason's house in that beautiful young city.

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SACO, MAINE.—The officers of Saco Lodge are: E. P. Burnham, W. M.; Wm. Hobson, S. W.; M. Prime, J. W.; I. H. Pillsbury, Sec'y. This Lodge initiated eight new members the past year.

*York Chapter*, at Saco, exalted six the past year. The present officers are: T. J. Murray, H. P.; E. Smith, K.; E. P. Burnham, S.; Wm. Hobson, Sec'y. Both Lodge and Chapter are busily engaged in doing their legitimate work—disseminating the tenets of brotherly love, relief, and truth. There are few places where Masonry is better represented by its members, or has made a more favorable impression upon the public mind, than in Saco. *Esto Perpetua.*

SHARON LODGE, No. 136, Sharon, Ohio. D. S. Gibbs, W. M.; J. M. Chamberlain, S. W.; Dr. Lafferty, J. W.; S. Parish, Sec'y.

We learn that this Lodge is pursuing its labors in the true spirit of Masonry, guarding well the outer door, and yet admitting members of the good and true. Masonry is making its mark in that town and vicinity, both on the hearts of its members and in the estimation of the community. So it will always be, where Masons illustrate in their actions the true principles of their profession.

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PUTNAM LODGE, No. 40, Victoria, Texas, is flourishing finely. The true spirit of Masonry obtains among the members, and each one is striving to finish the work allotted him in such a style as to secure the approval of the Grand Overseer. So it should be every where and always. The officers are: J. L. Nickelson, W. M.; J. W. Anderson, S. W.; N. D. G. Hatfield, J. W.

LADOGA LODGE, No. 187, LADOGA, IND.—MOSES Wood, W. M.; D. R. Knox, S. W.; Jno. Fluca, J. W.; G. W. Mitchelson, Treas.; F. W. Webster, Sec'y.; B. H. Nicholson, S. D.; R. D. Yoel, J. D.; M. Winningham, Tyler.

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#### EDITOR'S DEPARTMENT.

TRAVELING AGENTS.—Bro L. B. FLEAK, of Brighton Iowa, is our traveling agent for that State, and during the summer and fall will visit most or all of the Lodges in that jurisdiction. We bespeak for Bro. F., what we know he will receive, a kind reception by the brethren and a subscription list for the Review three times as large as it has ever been before. His mission will not interfere with the operation of local agents, for *they* have access to many brethren whom *he* will not be able to see. He is fully authorized to obtain subscribers and receive money for subscriptions, either from subscribers or local agents, and transact any business connected with the Review. He will also supply the craft with books, diplomas, carpets, &c. He will also probably visit contiguous portions of Missouri and Illinois.

Bro. JAMES B. PUGH is our traveling agent for Illinois and Wisconsin, invested with the same authority in those States that Bro. Fleak is in Iowa. We trust both of these brethren will succeed well in their mission, and treble the circulation of the Review in those States for the next year. The October number will begin a new year, and all subscriptions for the year should begin with that number. We respectfully ask our brethren to co-operate with the agents, traveling and local, and let us have, as we easily *can* have, and *should* have, our subscription list doubled for the next year.

**NOW IS THE TIME.**—One more No. will close the present year, and now is the time to send in names and get up clubs for next year. We sent a prospectus in the last No., and we ask each brother to aid us in greatly enlarging our list. We might have double the number of subscribers, and ought to have and *can* have if our friends will devote a little attention to the matter promptly. Masons should manifest their love for Masonry by encouraging sound Masonic Literature. The review is no ephemeral production; it is closing its *fifteenth volume*. It is not only afloat—it has made an offing and is fairly at sea. It is for the craft to say whether it shall have a prosperous voyage, and come to them monthly freighted with valued treasures.

Now brethren let us have a large increase of subscribers for next year. Put the Review in every Mason's family, and induce as many as you can who are not Masons to take it. It is conceded to be the *cheapest* and *best* Masonic work published. Send names and get it.

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**CONSIDERATE KINDNESS.**—A poor brother had the misfortune to lose his horse and had not the means to purchase another. That horse was almost his all, for it was his only means to raise a crop on the little farm for the support of his family. Though poor, he was a proud-spirited and noble man, preferring to labor rather than accept gratuities.

His brethren, hearing of his misfortune, joined together and bought a good horse for him; but remembering the lofty tone of his spirit they feared to wound his feelings by offering to *give* it to him. They therefore sent him the horse *as a loan*, to keep and use him as long as needed. After some time should elapse, they intended to inform him the loan was perpetual—that the horse was his in place of the one lost.

Such is Masonry—genuine Masonry. While it is careful to aid in the dark hour of misfortune, it still regards the feelings of the recipient and deals as tenderly with him as possible. There is a delicacy in true charity which greatly enhances its intrinsic value, and makes it more priceless to the recipient.

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**MASONIC READING ROOMS.**—Bros. SOUTHCOTT, PICHLAR & Co. have opened Reading Rooms, at 184 Chestnut st., Philadelphia, opposite the new Masonic Temple.

Connected with the rooms are *dinner* and *supper* rooms where the inner man is provided for, and all the luxuries the market affords are served up to order. The various Masonic periodicals, together with a good Masonic library, will be found there accessible to visitors; also committee rooms; and every means will be used to make it a pleasant place of resort for the brethren of that city, or strangers visiting there on business.

Our friends, who visit Philadelphia, will call and test the qualities and advantages of these rooms: we think they will not be disappointed. At any rate *we* intend to look in some of these days and then we shall report more fully.

MT. PLEASANT, IOWA.—We have already, in another place, mentioned with commendation this beautiful town. We add—the Order there is prospering in a high degree. The members are men who do honor to their profession, and cultivate Masonry for its own intrinsic value. The rapid growth of the town, the healthiness of the place, the facilities for social enjoyments and for moral and intellectual culture are all tending to make it one of the finest inland towns in Iowa. The University located there is the best institution of learning in the State, and probably equal to any in the West, or elsewhere. That *master workman*, Bro. the Rev. Dr. Berry is the President, and that is sufficient to ensure its reputation. We are proud to see the Craft in such commanding positions, and engaged in such noble “work.”

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GEO. W. D. CULP.—In the April No. of the Review, this brother was published as *expelled*, by Allensville Lodge, No. 18, Allensville, Ind. In this there was a mistake, either by ourself or the printer. It should have been “indefinitely suspended.” We regret the mistake, as thereby injustice was done. We hope the difficulty, whatever it was, will soon be removed, for we have long known Bro. Culp and regarded him as a kind-hearted, excellent man. It is a *misfortune* not a *crime*, to be poor; and the most prosperous sometimes meet with reverses which prevent them from meeting their pecuniary liabilities.

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FEMALE INSTITUTE, GREENCASTLE, IND.—Our esteemed Bro., Rev. Geo. A. Chase, Principal of this institution, has been elected President of the Female College, at Indianapolis. We learn however that he has declined and will retain his present position. Bro. Chase is one of the most popular and efficient teachers in the west, and has brought up the Institute, at Greencastle, to the highest degree of prosperity—so much so that the patrons and trustees are unwilling to part with him. Glad to hear such good reports of Bro. Chase and his popular school.

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PIANO.—This word is suggestive of music, and we pity the man or woman who is not fond of music—the solace of earth and the employment of heaven. Pianos and music remind us that our friend Murch, of 4th st., successor to Murch & White, is a very extensive dealer in Pianos and Melodeons. He keeps the very best pianos made in America, for as he is a fine musician himself, he knows how to select. He sells, too, at the very lowest prices, and when he recommends an instrument you may rely upon its quality. We advise our friends to call on him; they will find him a gentleman and a musician, and will sell instruments, of the best quality, at the lowest possible rates.

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ERROR.—In giving the date of Dr. Fielding's birth, in our last No., we said “first of April,” when it should have been first of May.

**DE PAW HOUSE, NEW ALBANY, IND.**—Our old friend, Bro. J. W. Allison has taken the above house, where he will be happy to entertain all who may call on him.

We have long known Bro. A. as a worthy Mason and most excellent man, and we commend our friends visiting New Albany to call at the De Paw House if they wish good accommodations and an attentive landlord.

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**BOOKS AND MUSIC.**—Bro. J. N. Clark, of Dubuque st., Iowa city, keeps a fine assortment of musical instruments, and all pertaining thereto, with books of instruction, &c., together with jewelry and time-pieces. He has also our Masonic publications for sale, and is a local agent in that city, for the Review. Give Bro. Clark a call.

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**INDIANOLA TEXAS.**—"M." is informed that the case he refers to is of such a nature that we cannot publish it unless we have his name; nor can we address him in a private letter for the same reason. We will say, however, that "C." is a member of the Lodge in which he received the 8d degree—if of any one. The permission to confer the 8d was a sufficient demit.

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### LITERARY NOTICES.

**THE EARNEST MAN; OR THE CHARACTER AND LABORS OF ADONIRAM JUDSON.** BY Mrs. H. C. CONANT. The life and labors of Rev. Dr. Judson, constitute one of the best commentaries on the Divine teaching of the Holy Scriptures that we have ever read. There are no theories, no abstractions, no speculations about it; it is a fact—a living fact, that stands out for the contemplation of the world, on which all may look and in which all may believe. Judson was a great man—a wonderful man. As a moral hero, he is unequalled since the days of St. Paul. He conceived great things and accomplished them; and his achievements were of more importance than those of Alexander or Napoleon, for they will be heard of longer and be more vividly felt and seen in the aspects and condition of humanity. He was an *earnest, active* man. He conceived and then accomplished. One thousand such men scattered over India, would have changed the opinions, pursuits and condition of that heathen land in a year.

The story of his labors, perseverance, sufferings and triumphs, is the most thrilling we ever read. It excels all the stories of romance, and yet it is true. Besides, there is a spirit pervading it as precious as the "dews that descended upon the mountains of Zion." Mrs. Conant has done her work well, and we commend the book to every lover of the good, the beautiful, and the true.

Published by Phillips, Sampson & Co., Boston. For sale at Applegate's, 43 Main st. Cincinnati.

**NEW TRANSLATION.** We have received from the "American Bible Union," New York, a copy of the new translation of portions of the New Testament, embracing the two epistles to the Thessalonians, for which we tender our thanks. We are not among those who think that no improvement can be made in the translation of our present version; upon the contrary we believe that the learned men of the present century are more competent to give us a *correct* translation than those in the days of King James. We commend the efforts of the Bible Union, and if there are inaccuracies in our present version, we hope they will be corrected.

People should examine and compare before they decide; and to enable them to do so, they should send and procure these No.'s as they are issued and then judge for themselves.

**MASONIC LIBRARY.** Bro. L. Hyneman, Philadelphia, continues to issue monthly his numbers of the Masonic Library. It is a re-print of the most valuable English works on Masonry, embracing those of Dr. Oliver and all the standard writers. This is perhaps the cheapest way of procuring these invaluable works; and, besides, procuring them as a serial, they can be bound to the owner's taste, while an annual payment is hardly felt. The Library is now in its second year. We are authorized to receive subscriptions. Price \$3 per year in advance.

**ELEMENTS OF THE GERMAN LANGUAGE.** A practical manual for acquiring the art of reading, speaking and composing German. By Professor Soden, of the Woodward and Hughes' High School, Cincinnati.

A reliable and practical work of this kind has long been needed, as a help in acquiring the German language; and the one before us will supply this desideratum. As it embraces a complete course in German, every one who is teaching or studying that language should by all means have a copy.

Published and for sale by Applegate & Co., 43 Main street.

**CHAIN OF SACRED WONDERS.** A new edition of this work has been issued in good style by Applegate & Co., 43 Main street. It is put up in one large volume, in good type, and on fine paper. The Sacred Wonders is from the pen of the late Dr. Latta, a writer of more than ordinary ability, possessing a vivid imagination and fine powers of description. The work will be read with profit.

**AMERICAN PUBLISHER'S CIRCULAR AND LITERARY GAZETTE.** This is a weekly, in quarto form, issued by the Book Publishers Association, at No. 3 Appleton's building, Broadway, New York. C. B. Norton, Esq., is the editor. It is full of information concerning the book business, and is of great value to every one interested in that department of trade. Price \$2 a year.

**VASSAL NORTON:** A novel by Francis Parkman. This work is what it professes to be, a novel; that is, a work of fiction—of romance—of imagination. In its character, as a novel, the story is well conceived and well told, and maintains its interest to the last.

Published by Phillips, Sampson and Co. On sale by Applegate & Co., Main street Cincinnati.



**THE NEW AGE OF GOLD; OR THE LIFE AND ADVENTURES OF ROBERT DEXTER ROMAINE.** WRITTEN BY HIMSELF. The writer of this fiction wields an easy and graceful pen; and with a fruitful imagination and fertility of expedient has made an entertaining book.

Published by Phillips, Sampson & Co., Boston. For sale at Applegate's, Main street, Cincinnati.

**THE ST. JOSEPHS GAZETTE.** Published weekly, at St. Josephs, Mo., by Bro. P. S. Pfouts, is an excellent medium for advertising. Besides, it contains reliable tidings from a section of the country to which public attention is directed. We commend Bro. Pfouts and his paper to public patronage.

### MARRIED.

On the 18th of June, 1856, at the residence of Dr. J. G. Hart, Chambersburg, Mo., by the Rev. S. K. Fowler, Bro. B. F. Sims to Miss Elizabeth M. Hart, of the above place.

In Keokuk county, Iowa, on the 17th day of April, 1856, by Rev. Bro. Bullock, Bro. Benj. McCoy, of Brighton Lodge, No. 64, to Miss Elizabeth Robinson, of Keokuk county.

In Christ Church, in this city, on the morning of the 10th ult., by Rev. Mr. Gray, Bro. Arthur H. Pounsford, of the firm of Applegate & Co., of this city, to Miss Jennie S. Harris, of Philadelphia.

We shall now have no more summer tours with Bro. Pounsford, as he has secured a charming life companion. Our best wishes attend Bro. and Sister Pounsford, in their new and interesting relation.

### LOVED AND LOST.

**DIED.**—In Harrison county, Ky., on the 15th of June, last, Bro. Newton Kendall, a worthy member of Warren Lodge No. 110.

"He lived respected and died regretted."

On the 25th of June, last, in Madison, Wisconsin, Mrs. Rhoda Ann, wife of Bro. Dr. Jno. W. Hunt, Assistant Secretary of State, in the 29 year of her age.

Mrs. H. had endeared herself to all who knew her, by her many virtues, her uniform kindness of heart, her many charities and social qualities, and her reverent and consistent piety. She was beloved in all the relations of life. In the very summer of life, to which friends and circumstances had lent glowing attractions, she faded and fell before the march of the destroyer. Her memory will long be cherished by those who knew but to love, and named but to praise her. Bro. Hunt has our warmest sympathy for the loss he has sustained.

### EXPULSION.

W. H. WILLIAMS has been expelled from all the rights and privileges of Masonry, by Mad River Lodge, No. 161, West Liberty, Ohio.

# The Masonic Review.

VOL. XV.—CINCINNATI, SEPTEMBER, 1856.—No. 6.

## THE REVELATIONS OF A SQUARE.

BY GEO. OLIVER, D. D.

### CHAPTER XIV.

*Legends.—Rev. Jethro Inwood,*

1800—1803.

"To Heaven's high Architect all praise,  
All praise, all gratitude be given;  
Who deign'd the human soul to raise  
By mystic secrets sprung from Heaven."

HENRY DAGES.

"There is no violation of truth in affirming that, in London especially, propositions for initiation into Masonry are often too easily, if not eagerly received, on the bare general recommendation of the proposer, and payment of the customary fees. But if character and circumstances were cautiously weighed in the qualification of candidates, though the Society might not be quite so numerous, the members of it would, in proportion, be more respectable, both as men, and as Masons."—NOOTHOUGH.

"Masonry has no principle but what might still more ornament the purest mind; nor any appendage but what might give additional lustre to the brightest character. By the exercise of the duties of Masonry, the rich may add abundantly to the fund of their eternal inheritance. The wise may increase their knowledge of the nature of God, in all his best perfections, and thereby daily grow still more wise unto eternal salvation. The pure in heart may be always advancing in the divine likeness; and they who walk in this path of the just, with zeal and activity, will find it as the shining Light, which shineth more and more unto the perfect day."—INWOOD.

"I am about to exceed the limits of our covenant," said the Square, swinging scientifically round on its dexter limb, with a slow and even motion, as if trying to describe some imaginary circle in the air, "in which, on certain conditions, I promised to reveal some of the peculiar practices of our Brethren in the eighteenth century; and as you have adhered so faithfully to the preliminary contract, by suffering me to proceed without interruption, I shall reward your constancy by continuing my Revelations for a few years longer, that I may have an opportunity of describing the causes which produced the extinction of the schism that divided the Fraternity into two hostile sections for three quarters of a century; and it is probable that I may be able to furnish a few new facts which may prove interesting to you."

I replied to my gossiping companion by a nod, and the sign of silence; for, to say the truth, I had become so accustomed to his lively conversation, that I shall regret its termination, whenever it may happen to cease.

"Aye," said he, "you are at liberty to employ our universal language, but not to speak; and I am glad to find you have learned your lesson so perfectly."

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"I have already told you," he continued, "that our present Master was the Rev. Jethro Inwood, curate of St. Paul's, at Deptford; and his opening address, delivered after his installation, was directed at a very prevalent objection of the Antimasons, that the Institution is deistical. He began thus:—

"When the Almighty found it expedient to promulgate a code of laws for the especial government of the Israelites, after their deliverance from Egyptian bondage, to preserve them as a nation distinct from the idolatrous people amongst whom they were placed, he gave them a religious institution, formed upon exclusive principles, which was intended to be the cement of his ordinances, himself being the chief Ruler and Governor both of the civil and religious polity; and he constituted Aaron his authorized deputy over the one, and Moses over the other. On this model Freemasonry has been formed, but at an unapproachable distance. To render the parallel as complete as circumstances would admit, our ancient Brethren made the degrees of Masonry to correspond with the permanent and strongly marked divisions of the Tabernacle, where the system was enunciated by a regular series of symbolical machinery. In a word, every thing connected with the Tabernacle and its services, was typical of a better dispensation, whose builder and maker is God.

"It is not my intention, however, to detain you on the present occasion with an explanation of all the emblems which were embodied in this primitive temple; and, indeed, the attempt would exceed the limits of a single oration, confined as it must necessarily be, within a very circumscribed space of time. I shall merely allude to a few brief particulars which appear to be apposite in their application equally to Freemasonry and Christianity. The Tabernacle was built due east and west, in commemoration of that great and mighty wind which first blew east and then west, to divide the Red Sea for their safe transit, and the total destruction of the Egyptian army. For the same reason our Lodges are placed due east and west, in common with all Christian places of worship, for Wisdom sprang out of the east, and thence spread over the western parts of the world.

"Our Lectures refer to Christianity in the same manner as the Jewish dispensation did, viz., by types and significant references. The First Great Light is the very basis and pillar of Christianity. The Theological Ladder is invested with a Christian reference; the Two Parallels in our system of Masonry are Christians. Those who aim at neutralizing these and other similar references, or, in other words, of preserving the universality of Masonry by depriving it of its allusion to our holy religion, little think that, by such arguments, they deny the truth of God's dispensation to Moses, and refuse to acknowledge with the Apostle, that it was intended as a schoolmaster to bring us to Christ. If the Jewish religion was truly a type of Christianity, so is Freemasonry. The conclusion is inevitable, because the Lectures of Masonry embody many of the historical facts, ordinances, and types of that ancient religion which was communicated to man by the Deity himself.

"These orthodox sentiments," said the Square, "proceeding from the mouth of a reverend divine who had distinguished himself as a zealous and learned Mason, were highly applauded, and anticipations of an edifying year were indulged in by all the members of the Lodge without exception. Their hopes were amply realized; and the popularity of his government formed a theme of congratulation, which extended beyond the four walls of the Lodge. His quiet and gentlemanly manners, and his method of imparting instruction to newly-initiated candidates by a free conversation with other members who proposed such questions for elucidation as they themselves might be inclined to ask, brought a host of visitors every Lodge night, and a marked increase of initiations.

"One evening, I remember it well," the Square continued, "after the business of the Lodge had been disposed of, a candidate, recently initiated, whose name was Lambert, rose and said—'R. W. Sir, if I am not taking too great a liberty—and as I have had very little experience, I am, of course, unable to determine whether I am in order or not—I should be glad if you would

inform me by what process you acquired such a perfect insight into the mysteries of Masonry, that I may steer my course by your example, for I confess to the soft impeachment of an ambition to become a good practical Mason.'

" 'And a laudable ambition it is,' replied the R. W. M.; 'nor can I have the slightest objection to gratify your curiosity by delineating the pursuits of my early masonic career. When I was but a boy, having been made a Mason, as a Lewis, at eighteen years of age, I determined to fathom the very lowest depths of Masonry; and for that purpose, I commenced a regular course of study in the principles of the Order, under the instructions of my father; and, as it was a labor of love, I made a rapid progress. In fact, I am not ashamed to say that I entered on the pursuit with an alacrity, equal, at least, if not superior, to that of reading for my degree at the university. I soon became thoroughly master of the Prestonian Lectures in all the degrees, and capable of going through the ceremonies of making, passing, and raising with equal promptitude and precision.'

" 'And you had sufficient resolution to persevere in this dry study?' said Bro. Lambert, inquiringly.

" 'Resolution!' the R. W. M. responded. 'To be sure I had. And so far from finding it what you term a dry study, I became enthusiastically fond of it; and, in about four years after my initiation, I found myself in circumstances of great popularity with the Craft, and became Master of the Lodge in which I had been admitted a Mason.'

" 'I should like to know,' said Bro. Lambert, 'whether you had any extraneous assistance—I mean, whether you had the advantage of printed publications to facilitate the acquirement of the Lodge Lectures?'

" 'In answer to this home question,' the R. W. M. said, 'the truth is—and I name it by way of caution—that, immediately after receiving my First Degree, I was invited to spend a few weeks in Leicestershire; and a masonic friend, perceiving my eagerness to acquire information in the Lectures and ceremonies, placed in my hands a pamphlet called "Jachin and Boaz."'

" ' "Jachin and Boaz!" exclaimed Bro. Lambert, eagerly; 'aye, I have seen the book—I have read it. But, surely, that work does not contain a correct portraiture of Freemasonry?'

" 'You shall hear,' replied Bro. Inwood. 'Did you ever read about the mirage in the arid steppes of the desert, which mocks the thirsty traveler with hopes that are destined to be disappointed? Well, thus it was with me. At first, the possession of this pamphlet appeared to be a God-send; and I felt as much gratified by its acquisition as Gil Blas, when he was constituted critic in ordinary to the Archbishop of Grenada. I applied myself to its study with great earnestness, and read it for whole days together under the umbrageous shade of trees—*recubans sub tegmine fagi*—with the full determination of making myself perfectly master of its contents. Professing to be a complete exposition of the Lectures and ceremonies, instead of consulting my father, as I ought to have done, I entered heart and soul into its merits, and ultimately succeeded in fixing every line tenaciously in my memory. I liked the excitement. It was a rich treat. I had as great an affection for this trumpy book as a young mother for her first child, and always carried it in my bosom. I was delighted with the possession of such an easy means of becoming acquainted with the details of the Order. But, alas! it was all a delusion; and I have frequently had occasion to lament the sacrifice of so much valuable time to so little purpose.'

" 'Well, and how did it end?' Bro. Lambert asked.

" 'The result may be a useful lesson to you,' replied the R. W. M., "and to all others who seek for a royal road to the knowledge of Masonry; or, in other words, who are desirous of becoming learned Masons without a devoted application of the adjuncts of time, labor, and serious meditation. When I received the Third Degree of Masonry, I found that all my pains and anxiety had been wasted, and that the pretended revelations, like the forgeries of poor Chatterton, were a gross imposition. Nay, it was worse than leisure misapplied, for the impressions already produced interfered materially with

the subsequent study of our legitimate Lectures; and I found the task of obliterating from my memory that which is false, more difficult than acquiring a perfect knowledge of that which is true. It was a work of retrogression, and mortified me exceedingly. I had been deceived on the threshold of Masonry, and the wonder is, that I did not relinquish the pursuit in disgust, as numbers do every day from causes infinitely less influential.'

"But you persevered?"

"I did; for there is a springiness in the ardent nature of youth which is not easily discouraged. On a reference to my venerated father, I found I had been duped; but I did not allow the imposition to quench the spirit of inquiry which had been excited in my bosom. I made the best use of the means at my disposal, and, by dint of severe application, I became at length fully indoctrinated in the ceremonies, rituals, and genuine Lectures of the Order. And if you will pursue the same process, I doubt not but your exertions will be rewarded with the same success.

"Then hurra for a tough spell of masonic study without the assistance of 'Jachin and Boaz!'" Bro. Lambert exclaimed, 'for I am determined to be, in the strictest sense of the word, a Mason.'

"You will at once conclude, from this description," the Square continued, "that Bro. Inwood was an assiduous Mason; and he permitted no opportunity to pass unimproved of storing his mind with useful knowledge, or of imparting instruction to those who needed it. At his first quarterly supper, a remarkable instance of this disposition occurred. Amidst the intervals of song and toast, a private conversation was going on between Bro. Dent and a visiting Brother from the country, by which the former seemed greatly interested. At length, during the brief silence which succeeded a song, Bro. Dent was heard to say—'Are you really in earnest, when you tell me that such a belief prevails extensively in the provinces?'"

"This was heard by the Chair, who immediately said—'Bro. Dent, have you forgot that excellent Charge, which forbids you to hold separate conversations, without leave from the Master? If your communication with our visiting Brother be on the subject of Masonry, I am sure you will not deprive us of any benefits which may be derived from it. If important, let us hear it; if not, I call on you for a song.'

"On this challenge from the Chair," the Square continued, "Bro. Dent rose and said—'R. W. Sir, whether the conversation between myself and friend, whom I have already introduced to you by the name of Bro. the Rev. Samuel Oliver from Leicester,' (your respected parent)" said the Square, parenthetically; "but it happened before you were initiated, and therefore, you are, probably, ignorant of the circumstance."

I gave a nod, to signify that it *might* be new to me; but I thought it scarcely probable, as, indeed it proved when the Revelation was made, for I had heard the greater part of it from my father's own lips.

The Square, however, went on with Bro. Dent's reply—"Whether Bro. Oliver's communication be or be not worthy your attention, is not for me to determine. I can only say that he was detailing a series of facts, if facts they be, which have astonished me not a little.'

"Let us hear, let us hear," said the R. W. M. 'If the matter be interesting, as you represent, we can afford to suspend our convivialities for a few minutes to share in your surprise.'

"Nay," Bro. Dent responded, 'I have only heard the commencement of the strange recital; but it appears that there are some mysteries in each of the Three Degrees, of which the Metropolitan Masons are profoundly ignorant.'"

At this point the Square, with one of his quaint twirls on the point of his dexter limb, interrupted himself by a reference to a remark of the witty Dean of St. Patrick's, who said that some people are much more dexterous at pulling down and setting up, than at preserving what is fixed; and they are not fonder of seizing mere than their own, than they are of delivering it up again to the worst bidder, with their own into the bargain. And with this observation he might have added, that it is doubtful whether what they set

up is half so useful or half so true as what they pull down. You shall judge for yourself, when I have repeated the following conversation.

"Bro. Dent went on to say,—'From what I have heard this evening, some of the country Lodges are *disposed* on a novel principle, which appears to militate against our preconceived notions; and the Entered Apprentices are instructed to entertain the doctrine as a matter of faith.'

"Bro. Preston declared that the information would be peculiarly interesting to him should it contain any thing new; as he had already bestowed infinite pains in the collection of facts on all subjects connected with the usages and customs which exist amongst the Craft in every part of the world.

"Bro. Oliver was then requested by the Chair to recapitulate his communications, that the Brethren might have an opportunity of judging whether they are in accordance with ancient custom.

"Bro. Oliver rose and said, 'He was not aware that the conversation with his friend Bro. Dent would have had the effect of bringing him out so prominently before the Lodge, nor did he believe that an assembly of Brethren so well versed in the usages of the Craft, would be edified by anything he might have to say. It is true,' he continued, 'that some R. W. Masters, but not in the Lodge to which I belong, make a point of instilling into the minds of the Apprentices the form of the Lodge and the disposition of its furniture; because they think this knowledge constitutes an excellent foundation for any superstructure which they may find occasion to erect upon it. And I shall have great pleasure in communicating all I know on the subject, with this proviso, that the detail will be found to embrace many doubtful facts, to which I cannot conscientiously subscribe.'

"'First then' Bro. Preston said, 'let us hear the hypothesis respecting the form and disposition of the Lodge.'

"'Willingly,' returned Bro. Oliver. 'The form of the Lodge is said to be in length, double its height and breadth, as a representation of the Altar of incense in the Tabernacle of Moses, which was a double cube. The Bible, Square, and Compasses are placed upon the Tressel-board before the Master, in the east; with the former open at the book of Ruth. The Constitutions lie before the Past Master; the Globes before the Senior Warden; the rough Ashlar in the north-east for the use of the Apprentices; the perfect Ashlar in the north-west for the use of the Fellow-Crafts; the Master Masons in the south-west, and the Past Masters in the south-east. The Mosaic pavement, Blazing star, and Tessellated border, with the emblems of science, are deposited in the east for the use of the R. W. M.'

"'There is certainly something new and ingenious in this,' Bro. Preston observed, 'and I should also say, partially heterodox. But will you allow me to ask you one question? Are you an ancient or a modern?'

"'In answer to this question,' Bro. Oliver replied, 'I must honestly say that I am both. Or I should answer you more correctly were I to tell you that I am acquainted with the peculiarities of both. I was made in a modern Lodge, but afterwards became a member of another Lodge, which had just exchanged its Athol warrant for a Constitutional one, and still continued to practise the ancient system. And in that Lodge I acquired the marvellous information, which is very much at your service, if you think it worth hearing.'

"'This preliminary being understood,' said Bro. Preston, 'you will now permit me to ask whether you have any varieties to recount respecting the Second Degree?'

"'We teach our Fellowcrafts,' replied Bro. Oliver 'the particulars of a curious legend touching the Pillars of the Porch. When the Ark of Noah rested on Mount Ararat, and its inmates came forth, the Patriarch erected a Pillar, which was highly venerated by his descendants, who added thereto many ornamental decorations. After the migration from Shinar, the wandering tribes built pillars in imitation of the great prototype in every country which they planted, to commemorate the universal Deluge, whence the custom originated. Many years after the deliverance from Egypt, Boaz erected two Pillars on his estate near the town of Bethlehem, one of which he called by

his own name, and the other Jachin, after the son of Simeon, one of the twelve tribes of Israel. These two Pillars supported an arch or gateway, under which he married Ruth, after she had been formally renounced by a nearer kinsman; who took off one of his shoes as a pledge of his sincerity, and gave it to Boaz for a testimony, in the presence of competent witnesses, that he was at liberty to stand in his shoes as the legal claimant to the hand of Ruth.'

" 'I have heard something of this,' said Bro. Inwood; 'but have ever considered it too absurd to merit any serious attention, as it rests on no authority whatever; and I am curious to know in what manner this gateway is connected with the Pillars of Solomon's Porch.'

" 'The connection is thus explained,' replied Bro. Oliver:—Boaz was the great grandfather of David, and Solomon's Pillars were called by the above names to commemorate his marriage with Ruth, for whose memory Solomon is said to have entertained such a respectful veneration, that when David anointed him King, he requested that the ceremony might be repeated under the gate of Bethlehem, which was supported by the two Pillars that Boaz himself had erected. The legend further says that *he was sleeping under this gate, and between the Pillars*, when he was favored with that remarkable vision where the Most High condescended to offer him his choice of wisdom, long life or riches, when he preferred the former. Between these Pillars he married his Egyptian wife; and here Hiram Abiff was first introduced to him by the noble prince Adoniram. In the same place he received the Queen of Sheba, when she came to view the magnificent Temple of Jerusalem, and to ascertain by personal communication whether the miraculous traditions of his wisdom and penetration were founded in fact.'

" 'And this is the legendary lore which is taught in the Lodges of our ancient Brethren!' exclaimed Bro. Pigou. 'I do not envy their pretensions to superior knowledge. After this explanation we find no difficulty in understanding the boast of Lawrence Dermott, that *ancient Masonry contains everything valuable amongst the moderns, as well as many other things that cannot be revealed without additional ceremonies*. These absurdities, I conclude, constitute a portion of those *other things which cannot be revealed*.'

" 'Your observation is very appropriate,' said the R. W. M.; 'but let us have the whole case before us, ere we venture to express an opinion on its merits.'

" 'I feel considerable interest in this communication,' interposed the D. G. M., Sir Peter Parker, who happened to be present, 'and trust our visiting Brother will favor us with the remainder of these curious legends.'

" 'The next point,' Bro. Oliver replied, 'appertains to the Third Degree. The Temple of Solomon is represented as having two foundations, one beneath the other, in the form of an oblong square. The lower foundation is said to have been composed of compact rows of stones, in number 900; while the upper consisted of only twelve stones, to represent the tribes, which were placed in three rows, and were inlaid with upwards of nine hundred costly precious stones. It is further taught that, in order to perpetuate the infamy of the tribe of Dan, which perpetrated the first apostacy, King Solomon commanded that the stone which appertained to that tribe should be defaced, and a certain cubical stone, which had formed the basis of Enoch's subterranean Temple, should be substituted for it, as it occupied a situation immediately beneath the centre of the Most Holy Place.'

" 'I have heard,' said Bro. Meyrick, 'another version of the above legend, which contains a more noble and rational reference. According to my account, the Temple of Solomon had three foundations, the first of which contained seventy stones; five courses from north to south, and fourteen from east to west. The centre course corresponded with the upright of a cross, whose transverse was formed by two stones on each side of the eleventh stone, counting from the east end of the centre row, which constitutes the upright beam, and the fourth stone from the west. The stone which occupied the place where the beams cross each other, was perpendicularly under the centre of the S. S.; a design which contained an evident reference to the Cross of

Christ; and it was so placed, that the portion where the heart of Christ would be at the time of His Crucifixion was exactly beneath the Ark of the Covenant and the Shekinah of Glory.'

"Bro. Eamer, afterwards Sir John Eamer, Lord Mayor of London, and S. G. Warden in 1778, hoped that Bro. Oliver had something more to communicate, and might be allowed to proceed.

"Bro. Oliver replied, 'that he had very little to add, except on the subject of the Temple decorations, which probably are known to every Brother present, and which it may, therefore, be unnecessary to detail.'

"'Go on, go on,' was heard from every part of the Lodge; and Bro. Oliver proceeded to say that the number of precious stones in the Holy Place is said to have been 22,288, arranged in symbolic figures by Hiram Abiff. In the most Holy Place were 603,550 precious stones, in commemoration of the offerings of the children of Israel toward the construction of the Tabernacle. The centre of the ceiling was decorated with a hierogram of the Sacred Name, curiously wrought with precious stones, in the form of a circle, inscribed within a square; which produced a more dazzling effect than the most superb rose-window in one of our richest cathedrals.

"Now what value do you suppose our sapient Brethren place on these precious stones?" said the Square, parenthetically. "Open your mouth wide, and I will fill it. Why no less a sum than sixty-two thousand six hundred and seventy-five millions of pounds sterling!!!

"Our erudite visitor proceeded to inform us—and you will not be surprised to hear that we listened with due attention—although he personally repudiated the facts as being too incredible for belief—yet he had heard them insisted on with great pertinacity in a Lodge that he could name. 'In the Temple were 10,480,000 gold and silver vessels, which cost 6,904,832,500 pounds sterling. The workmen's wages amounted to 140,000,000 sterling; and the inferior materials to 150,000,000 pounds. The expense of the whole building was 69,859,832,500 sterling pounds!

"After all these expenses had been incurred and satisfied, as the legend asserts, the funds subscribed by David, Solomon, Hiram, the Queen of Sheba, and others, were unexhausted; for David himself contributed 911,416,207 pounds; and the Queen of Sheba eighty thousand millions of pounds! It appears, therefore, that the sum of 11,041,583,707 pounds remained as an available surplus after the work was finished, for Solomon to amuse himself with, in the erection of palaces and towns at his pleasure!

"This perilous stuff," the Square observed, "which is indebted for its origin to the Jewish cabalists, has very properly become obsolete. Freemasonry has been judiciously weeded since the union, and all such glaring improbabilities cancelled. But, sir, as my sole object in making these revelations is to display Masonry as it was in actual operation during the last century, a brief notice of these puerilities could not be consistently avoided. I think I have already told you that they were originally imported from the continent, like a cargo of smuggled merchandize, and were openly practised in the Athol Lodges as a constituent part of the system. Some of the constitutional Masons followed this pernicious example, in defiance of the repeated cautions of the Grand Lodge.

"The harmony of the evening," continued the Square, "was not disturbed by these communications; and Bro. Oliver, though a very indifferent singer, at the request of the R. W. M., favored the Lodge with an original song of his own composition, which was highly applauded, to the old tune of 'Balnamona ora,' which you shall hear.

'As journeying in darkness through life's toilsome way,  
The cheerful light darting not one feeble ray;  
No friendly companion my sorrows to smother,  
Kind fortune at last sent a true-hearted Brother.

'Sing Balnamona ora, &c.  
A Mason's the guardian for me!



- \* His words smooth as oil, and as honey were sweet;  
 He guided my path and directed my feet;  
 He mysteries and dangers with me did explore,  
 Through a labyrinth of horrors I ne'er trod before.
- \* The terrors of darkness encompass'd me round;  
 But light, truth, and friendship I speedily found.  
 No suspicion of falsehood can ever appear,  
 To proceed from a Mason who acts on the square.
- \* By signs and words guarded, like Argus's eyes,  
 All guile and deceit a Freemason defies;  
 He lives within compass, he works with his tools;  
 And levels his ways by the Grand Master's rules.
- \* At length quite enlighten'd, experience and truth  
 Beam'd rays of refulgence from East, West, and South;  
 I never beheld so resplendent a scene;  
 And none but a Mason can tell what I mean.  
  
 No longer in darkness I now grope my way,  
 Illum'd by the beauty and glory of day,  
 The dense mists of error that clouded my sight  
 Are dispersed and destroyed by the Science of Light.
- \* So now, being fearful I trespass too long,  
 I beg to conclude with my thanks and my song;  
 Your praises, dear Brethren, I'll sing while I've breath,  
 May we meet in the Grand Lodge above after death !<sup>†</sup>

"A few evenings afterwards—it was in the month of November, if my memory does not deceive me," my amusing companion proceeded to say, "when we had some initiations coming off, I was entertaining myself with certain profound\* reflections on the peculiar situation of a candidate, as I lay reposing on the cushion of the pedestal before the Brethren assembled, which were interrupted by the entrance of the R. W. M., and a very numerous company of Brethren.

"After the Lodge was opened, and the minutes read and confirmed," pursued the Square, "our Rev. Brother produced from a small casket a medal, which he handed round the Lodge that all the Brethren might see it, observing 'that it was intended to strike off a sufficient number of them for distribution amongst the Craft, to commemorate the appointment of their R. H. the Prince of Wales (afterwards George IV.) as Grand Master of Masons, and the Duke of Clarence (afterwards William IV.) as Grand Principal of the Royal Arch. He was acquainted,' he said, 'with the artist, who had entrusted the proof to him for a few hours to exhibit to the Lodge.' After the beauty of the design and chasteness of the execution had been sufficiently admired, the business of the Lodge proceeded.†

"We had three initiations; and after the ceremonies were completed, and the Prestonian Charge read, the R. W. M., turning to the north-east, said, with great solemnity and effect,—

"Brethren and friends, the usual routine prescribed by our ritual at the initiation of candidates into Masonry having been accomplished, it may be necessary to enter on some special explanation of our rites; and that you may not esteem them to be frivolous or trifling; for the minutest observance, which you have this evening witnessed, has its peculiar reference to some dignified virtue; or to some ancient observance which points out a moral duty."

"Perhaps, R. W. Sir," said Bro. Jones, rising from his seat, "I humbly venture to suggest—perhaps you would be kind enough first to explain to the candidates what a Freemason is; for although they may have heard a great deal about Masonry, and may have desired admittance amongst us from a sincere wish of being serviceable to their fellow-creatures, yet, from a hint which I have just received across the table, they are anxious to know what are the exclusive privileges and characteristics of a worthy Brother."

"I shall have much pleasure," Bro. Inwood replied, "in attending to your

\* Profound! The Square vaunteth itself! What an egotistical nonentity it is! *Umbras false gloriæ consecratur*!—P. D.

† See the Lithograph of this beautiful Medal, which will be more satisfactory than the most elaborate description.

recommendation.' Then turning once more to the north-east, he said, 'A Freemason, my Brethren, is a free man, born of a free woman, a brother to kings, and a companion to princes, if they be Masons; an assumption which will be illustrated by the Senior Warden, if you will give him your attention.'

"The Senior Warden then rose, and said,—'Brethren, by command of the R. W. M., I will endeavor to explain the hypothesis of our perfect freedom, and our jealousy lest the vicious habits of slavery should contaminate the true principles on which Masonry is founded. You will observe that many of our usages and customs originated at the building of the Temple of Jerusalem. Now our ancient Brethren, who were employed by King Solomon to work at this famous edifice were declared free, and exempted from all imposts, duties, and taxes for them and their descendants. They were also invested with the privilege of bearing arms. At the destruction of the Temple by Nebuchadnezzar, the posterity of these Masons was carried into captivity with the Jews. But when the time of their humiliation was expired, by the good-will of Cyrus they were permitted to erect a second Temple, being declared free for that purpose. Hence we are called Freemasons. The custom of accepting as candidates none but the sons of free women, dates its origin from a much earlier period; even from the time when Abraham held a solemn festival at the weaning of his son Isaac, when Ishmael amused himself by teasing the young child. When Sarah was acquainted with this, she remonstrated with Abraham, requesting him to put away the bond-woman Hagar and her son, as they were not competent to inherit with the free-born. She spoke by divine inspiration, as she knew that from Isaac's loins would spring a great and mighty people, who would serve the Lord with freedom, fervency, and zeal; and she feared if the lads were brought up together, Isaac might imbibe some of Ishmael's slavish principles; for it is well known that the minds of slaves are more contaminated than of those who are born free.'

"The R. W. M. then resumed his instructions, by calling the attention of the candidates to the fact that 'these two persons, Ishmael and Isaac, to whom the Senior Warden has referred, are typical of the law and the Gospel; the one given by Christ, the other by Moses; and the circumstance has been embodied in Freemasonry to show, that although a person may have been born of a free woman—although he may have been made a Mason, and entitled to all the privileges of initiation—yet if he undervalues these privileges, and neglects to improve his mind by an application of the doctrines and precepts which he hears in the Lodge, instead of profiting by his freedom as Isaac did, he will be no better than a profane bond-slave like Ishmael, who was cast out from his father's house as unworthy any share in the inheritance. It was by the same carelessness and inattention that the Jews forfeited their freedom, and suffered their privileges to be transferred to others. By their willful rejection of the Messiah, they have been excluded from the Covenant of Grace—have taken the place of the Sons of Slavery—have been cast out of the vineyard of promise, and are aliens from the true Israel of God.'

"The candidates have remarked, I doubt not,' Bro. Tegart observed, 'with no little curiosity, how careful we were to prevent them from bringing anything offensive or defensive into the Lodge. With submission, R. W. Sir, it may be useful to explain the reasons for a caution which might otherwise be considered rude and inexplicable.'

"You are aware,' said the R. W. M., addressing himself to the newly-initiated Brethren, 'that in the earliest ages of the world there was a peculiar pollution attached to the contamination of metal tools. T. G. A. O. T. U., speaking of the construction of an Altar, commands it to be made of earth or rough stones; observing that if a metal tool were used in its fabrication, it would be polluted. In like manner the Temple of Solomon was built by the divine direction, without the noise of metallic tools; the stones being hewn in the quarry, then carved, marked, and numbered, the timber felled in the forest of Lebanon, there carved, marked, and numbered also. They were then floated down to Joppa, and from thence conveyed upon wooden carriages to Mount Moriah at Jerusalem, and there set up with wooden mauls made

for that purpose; so that there was not heard the sound of axe, hammer, or metal tool throughout the whole building, for fear the temple should be polluted.'

" 'The sense of this is plain,' Bro. the Rev. S. Colman observed, 'and the excellence of the Craft thereby proved; for though the stone and timbers were prepared at so great a distance, yet when they were put together, each part tallied with such exact nicety, that the Temple appeared to be constructed of a single stone. From this result the Jews, and some Masons, have adopted the fancy that they were not cut and polished by any instrument; but that a worm, called Samir by the Jews, and Shermah by the Masons, accomplished the work under the divine direction, and that they were fitted into their respective places on Mount Moriah by the agency of angels. It may, however, be remarked, that the transaction was an emblem of the peace and quietness which ought to exist in the Christian Church where all things should be done decently and in order. But R. W. Sir, the most important point that it will be necessary to enlighten our young Brethren upon is the peculiar state in which they made their first appearance in the Lodge, which may otherwise be the cause of some misapprehension on the nature and occult practices of the Order.'

" 'Thank you, Bro. Coleman, for the suggestion,' said the R. W. M., 'which I had nearly overlooked. You will observe then, my young friends, that the complicated preparation for the ceremony you have just witnessed, is intended to impress upon your minds how dependent you are on others for every comfort, as well as for every advantage you enjoy. The state of mutual subordination in which God has placed His creatures ought to exclude an inordinate regard for self, and annihilate its influence by a desire to promote the happiness and welfare of others. Man was not born for himself alone, but to contribute his quota towards the general benefit of the community. When, therefore, you see a worthy Brother reduced, by unavoidable misfortunes, to a state of distress—poor and penniless—if you be impressed with a due sense of your responsibility as Masons, pity will flow from your hearts, attended with that relief which his necessities may require, and your own circumstances will admit. But you are never expected to extend your charity beyond what you can conveniently afford. And after all, this is not masonic charity, but relief, and there is a wide distinction between the two, which I would recommend you never to lose sight of.'

" 'Perhaps you would favor the Lodge with your own definition of Masonic charity,' said Bro. James Deans. 'The candidates would be edified by the recital, and the Brethren cannot hear it too often.'

" 'With pleasure, Bro. Deans. The universal charity of a Mason is like the charity of the Mason's God, and his God is the God of love. Within the Compass of his mind, he measures and draws the Square of his conduct; and within that Square, having honestly provided for his own household, he forms his little angles of benevolence and charity to the distressed of all communities. He visits the fatherless and the widow, not out of idle curiosity, to know the extremity of distress, but from the impulse of a loving heart, to cherish and to relieve. He searches out the secret and concealed cottages of distress; pours the balm, and oil, and wine of consolation into the bosom of sorrow, affliction, and misery; and through the influence of the love of God and of his Brother, he thus keeps himself unspotted from the evil of the world. This is true Masonry; this is true religion, and the conduct of every true Mason. Masonic charity is the charity of the heart; he thinks no evil of his Brother; he cherishes no designs against him. It is charity upon the tongue also; he speaks no evil; bears no false witness; defames no character; blasts no reputation; he knows that to take away a good name is to commit an evil, the damage of which no wealth can repay—it is of more value than great riches—rubies cannot repurchase it—the gold of Ophir cannot gild it again to its original beauty. It is the charity of the hand also; he anticipates his Brother's wants, nor forces him to the pain of petition; he enters the house of woe, and there finds the mouth he ought to feed, the sickness he ought to cure, and, perhaps, also, the very mind he ought to instruct before it can be fitted for an

eternal world. Thus the heart, the tongue, the hand of the really Free and Accepted Mason, are warmly engaged and diligently exercised in all those grand principles of the Royal Order which render it in its nature and effects so much like the Order of that amiable band, whose love to each other so forcibly convinced their adversaries as to draw from them that honorable acclamation—"See how these Christians love?"

"At this point, one of the candidates said, inquiringly, 'But the secrecy, R. W. Sir; I am anxious to hear your reasons for it.'

"The R. W. M. replied, 'My dear Brethren, you must not be too eager in your enquiries. The secret of Masonry, and the reasons for it, will be communicated in due course. You are at present on the threshold of Masonry, and must not expect to attain to a full development of our mysteries till you have not only passed through all the degrees, but have employed much study and research in their attainment. At present you have received the keys of our treasure in the signs, words, and tokens of the First Degree, and the Lodge is now employed in giving you a lesson on its philosophy. You must, therefore, at present be contented with knowing that you are bound to observe the strictest secrecy respecting the occult points of the Masonic science. In the ordinary transactions of life, as in Masonry, an apprentice is bound by his obligation to keep his master's secrets. Before your admission you were in a state of darkness, as a member of the profane world, and hence you are to learn that it is one part of your duty to keep all mankind in the darkness of ignorance respecting the secrets of Masonry, unless they come to the knowledge of them in the same lawful manner that you have done—i. e., by initiation; for it is a necessary preparation, that the heart should be taught to conceal before the eyes are suffered to discover any valuable and recondite information.'

"These remarks on the several points of your preparation,' the R. W. M. continued, 'will, I have no doubt, satisfactorily point out that our ceremonies are neither trifling nor unimportant, but have a moral reference to something of a higher and more dignified character than the observances themselves would appear to indicate. Do you think it improbable that simple rites should convey a complex meaning, or that they cannot be significant because they are not complicated? Why, the distinguishing peculiarity of the Masonic ritual is the unsophisticated character of its construction. It is very possible, however, that you may have formed certain frivolous conjectures respecting some few particulars connected with the mode of your preparation, which may not square with your preconceived views of the probable mode of your reception; but I trust that the explanations you have heard will turn the channel of your ideas into a more favorable construction of our plan. I am anxious that you should not quit the Lodge this evening without a competent knowledge of the ultimate reference of our proceedings; and for this purpose, though at the risk of being accounted tedious, I shall now give you a lesson on our Tressel Board, which, added to what has been already said, will convey such a meed of instruction as will at least enable you to reflect without regret on the scene of your first introduction into a Masonic Lodge.'

"The Lecture was given in Bro. Inwood's best style," said the Square; "and when the Lodge was closed, the Brethren returned to their respective homes, delighted and edified with the instruction they had received from the Chair."

## CHAPTER XV.

*Lady Masons.—William Meyrick, Joseph Shadbolt.*

1803—1810.

## “—————Freemasonry

Is like the Ladder in the Patriarch's dream,  
 Its foot on earth, its height above the skies,  
 Diffus'd its virtue, boundless is its pow'r;  
 'Tis public health, and universal cure.  
 Of heavenly manna 'tis a second feast,  
 A nation's food, and all to every taste.”—PRIOR.

“Keep your rule. And then care not who se youre rule, who rede your rule, who knowe your rule. Rede it your selfe, knowe it youre selfe, preche it, teache it, and openly shewe it. Be nothing afraid ne dangerous thereof so ye fyrst kepe it and werke it.”—RICHARDE WHITTFORDE.—(m.cccc.xv.)

“Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind; creating, in all its varieties, universal benevolence and Brotherly love. It teaches us those useful, wise, and instructive doctrines upon which alone true happiness is founded; and at the same time affords those easy paths by which to attain the rewards of virtue; it teaches us the duties which we owe to our neighbor; never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do.”—H. R. H. THE DUKE OF SUMMER.

THE Square, being a primitive implement, exhibited at the building of Solomon's Temple, and used at a much earlier period, as no fine piece of architecture could be completed without its assistance,—my companion and instructor occasionally adduced Old World incidents and anecdotes in illustration of his historical and moral maxims; and he now broke off abruptly, to edify my mind by a simple anecdote of ancient times:—“When Eudamidas, the Lacedemonian general,” he observed, “first saw Xenocrates, the philosopher, with a beard as white as snow, reaching below his girdle, he inquired of a friend who that venerable old man was. ‘A wise man,’ was the reply, ‘seeking after truth.’ The next question was, ‘When does he calculate on reducing it to practice, after it is found, if he be still employed in the search?’

“The same may be said of those who defer the study of Freemasonry to a late period of life—they will have little time left to enjoy the benefit of its acquisition. Whoever is desirous of becoming a bright and active Mason, let him take advantage of the spring time of life, when ardent spirits predominate, and joy, and love, and hope unite to animate his soul to active enterprises, and fill it with genial aspirations.”

After he had applied this little anecdote to his satisfaction, the Square gave a triumphant twirl, and then went quietly on.

“Bro. W. Meyrick,” he said, “was elected R. W. M. of our Lodge on St. John's day, 1802, and proved an active and zealous officer, and his services to Masonry, uniformly conceded for a series of years, elevated him at length to the proud distinction of Senior Warden in the Lodge of Reconciliation at the Union between the two sections, termed *ancient* and *modern* Masons, and Grand Registrar in the United Grand Lodge of England, after that event had restored perfect harmony to the English Craft.

“I was much pleased,” the Square continued, “at his Installation Banquet or annual festival of the Lodge, with the brief, but very comprehensive manner in which he returned thanks for the handsome reception his name met with from the assembled Brethren, when his health was proposed by Bro. Inwood, the Past Master. I drew from it a favorable presentiment of what his government would be.

“‘Brethren,’ he said, ‘I beg leave to return my best thanks for this additional mark of your esteem. Some years have now elapsed since I enjoyed the

gratification of sitting with you at the festive board of Masonry. During that period, prejudices of long standing have yielded to the voice of truth. Like the dense vapors which darken the atmosphere, and obscure the face of the sun, they have been broken by a bright ray from the glory in the centre: they float before the reason as the light and impalpable clouds chequer the clear expanse of heaven, and will at length be wholly dissipated, and leave our science before the world's eye, clad in all its glories of wisdom, strength, and beauty. Permit me to offer, not only my thanks, but my best and most heartfelt wishes. As *men*, may you enjoy every happiness and prosperity this world can afford; as *Christians*, may you have peace in this world, and happiness in the next; as *Masons*, may you enjoy the intellectual supremacy which the science you profess is so well calculated to bestow; may your Brethren always speak as well of you in your absence as in your presence; may no slanderous tongues, like the assassins of Tyre, destroy your fair fame; may no cold hearted envy efface in your breasts the excellent and invaluable precepts and principles imparted by our Lectures; may you practice morality and justice by the Square, equality by the Level, and integrity by the Plumb; like the Perfect Ashlar, may your mind be so true in all its feelings and propensities, as to be able to undergo the ordeal of the Square of God's word, and the Compass of your own conscience; that when death, the Grand Leveller of all human greatness, shall have drawn his sable curtain round your bed, you may receive possession of an immortal inheritance in those heavenly mansions veiled from mortal eye by the starry firmament, and be admitted by the Grand Master of the whole universe into His celestial Lodge, where peace, order, and harmony shall eternally reign.'

"During this period," the Square continued, "the true friends of Masonic literature were neither few nor idle; and the beginning of the century was marked by several published addresses and Sermons. The names of Samuel Oliver,\* Killick, and Bryan,† Dr. Orme,‡ Stephen Jones,§ and Hyppolita Da Costa,¶ were familiar to the London Craft, and their several productions were read to the Brethren as Lectures.

"Meantime our Lodge continued to prosper under the Mastership of Bro. Meyrick; and well it might, as you may judge from the part he took in an interesting conversation which occurred at a meeting when the Lodge was remarkably well attended, and in which his knowledge of the tendency of genuine Masonry became apparent to his hearers.

"He had been explaining the supporting pillars of the Lodge, in connection with the three rounds of the masonic ladder, and concluded by saying—'The great and distinguishing principle on which Freemasonry is founded, as you all know, is Brotherly Love—a principle which was equally unknown both to Jews and heathens, either in youth or age. Many of the latter spent their whole lives in search of virtue, but without success, for they failed to discover the chief of all virtues—charity and love towards each other.'

"When the R. W. M. had concluded his Lecture, Bro. Shadbolt rose and

\* "A Masonic Sermon, preached in St. John's Church, Peterborough, July 26th, 1802; being the day appointed for the consecration of the Lodge of St. Peter within that city. By the Rev. S. Oliver, Chaplain of the same Lodge, Member of the Union Lodge, Nottingham, and Honorary Member of the Scientific Lodge, Cambridge. Cambridge, Nicholson, 1803."

† "Two Masonic Addresses delivered in the Lodge of Freedom, Gravesend, Dec. 27, 1803; being the Anniversary of the Festival of St. John the Evangelist. By Brothers Killick and Bryan. London, Asperne, 1804."

‡ "A Sermon preached in the Church of Louth, at a Provincial Grand Meeting of Free and Accepted Masons, Aug. 13th, 1804. By the Rev. Thomas Orme, D. D., F. S. A., Prov. Grand Chaplain for the county of Lincoln. Louth, Sheardown, 1804."

§ "A vindication of Masonry," "Cursory Thoughts on the Masonic Institution; being part of a Letter addressed to the Author of the Illustrations of Masonry." "A Friendly Remonstrance to a skillful but over-sealous Mason." "A short Hint to the Fraternity at Large." With many other orations and addresses by various Brethren. "Masonic Miscellanies in poetry and prose. In three parts. 1. The Muse of Masonry, comprising nearly two hundred Masonic Songs, adapted to familiar tunes. 2. The Masonic Essayist. 3. The Freemason's Vade Mecum." By Stephen Jones, P. M. of the Lodge of Antiquity. London, 1797. Second Edition, 1811.

¶ "Narrative of his Persecution in Lisbon by the Inquisition, for the pretended crime of Freemasonry. By M. Hyppolita Joseph da Costa, Representative of the Portuguese Lodges in the Grand Lodge of England. 2 vols., 8vo. London, Sherwood, 1811."

said—"R. W. Sir, it strikes me that the sole reason why heathen nations did not practise the pre-eminent virtue of Brotherly Love, was, because they did not understand it. And hence when it was first brought practically under their notice by the early Christians, they expressed their surprise by asking one another whether they were acquainted with the mysterious link which cemented the Christians together, or the process by which they arrived at that display of mutual love and charity which distinguished them from all people amongst whom they lived? And when the Emperor Decius commanded them to produce their treasures, they brought the lame, the blind, the diseased, the widows and fatherless children that were supported at the common expense of the Church, and said, 'These are our treasures; they are the only wealth which Christ bequeathed to His followers. The same may be said of Freemasonry, when practised in accordance with the doctrines enunciated in its Lectures.'

"But if this view of the matter be correct,' Bro. Tegar observed, 'how are we to account for the instances that did actually occur, of such disinterested affection, both amongst Jews and heathens, as undoubtedly existed between David and Jonathan, Nysus and Euryalus, Damon and Pythias, and others in the same category?'

"The solitary exceptions,' replied Bro. Meyrick, 'serve to make the rule more evident. *Exceptio probat regulam*. They did not occur once in a century; and in every recorded instance, the sentiment was not practised as a principle, but as a passion, seldom witnessed, little understood and barren of fruits to the rest of mankind.'

"True,' said Bro. Inwood; 'and this very observation places the system of Freemasonry in a new and beautiful point of view. That Sacred Volume which consecrates the Master's pedestal, and enlightens and sanctifies our proceedings, has its corresponding doctrines embodied in the Lectures.'

"Otherwise,' the R. W. M. interposed, 'the Lectures would be inanimate, rapid, and useless. Our frequent appeals to the Grand Architect for favor and protection, display our firm belief in the Most High, whilst the first and third steps of the winding staircase are referred to the Trinity and Unity, both displaying our renunciation of the cold and repulsive principles of deism, which are clearly denounced in the Ancient Charges.'

"And an evidence of the same truth,' said Bro. Hemming, 'is afforded in a series of tests that were used by the four old Lodges before the revival in 1717; a portion of which ran in this form:—'How many precious jewels has a Mason? Three; a square Ashlar, a diamond and a square.—How many lights? Three; a right east, south, and west. What do they represent? Three divine persons; Father, Son, and Holy Ghost.—How many pillars? Two; Jachin and Boaz.—What do they represent? The Strength and Stability of the Church in all ages.—How many angles in St. John's Lodge? Four, bordering on squares or a perfect cross.'

"And yet,' Bro. Inwood responded, 'strange to say, notwithstanding these distinct and unequivocal avowals, our opponents appear determined to make our Lodges so many nests to mature and disseminate the filthy dogmata of infidelity. Our protestations to the contrary they affect to disbelieve, in order that they may have the gratification of keeping up a kind of guerrilla war against us; for if they were deprived of that hackneyed objection, which has been refuted a thousand times over, they would have no excuse for the discharge of their sphenetic diatribes against the Order.'

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\* In which it is distinctly provided that "a Mason is obliged by his tenure to believe firmly in the true worship of the eternal God, as well as in all those sacred records which the dignitaries and fathers of the Church have compiled and published for the use of good men; so that no one, who rightly understands the rite, can possibly tread in the irreligious path of the unhappy libertine, or be induced to follow the arrogant professors of atheism or deism; neither is he to be stained by the gross errors of blind superstition, but may have the liberty of embracing what faith he should think proper, provided at all times he pays a due reverence to the Creator, and deals with honor and honesty towards his fellow creatures; ever making that golden precept of Christianity the standing rule of his actions, which engages him to do unto all men as he would have them do to him."—See the Ahiman Rezon, Ed. 1813, p. 18.

"The above representation," said the R. W. M., "shows their utter disregard of the plainest facts. It is well known that our rituals eschew every system of unbelief and false worship which are forbidden in the former portion of the Decalogue. The first lesson that a candidate receives at his initiation, teaches him never to pronounce the sacred name of God but with that reverential awe which becomes a creature to his Creator; to look upon him as the Summum Bonum which we came into the world to enjoy, and to regulate all our pursuits according to that unerring principle. To act upon the square with our neighbors, by doing as we would be done by; and by avoiding all intemperance and excess, whereby we ourselves may be rendered incapable of following our work, or be led into any behavior which is unbecoming to our laudable profession."

"This recommendation," the R. W. M. continued, "which is taken *verbatim* from the Lectures, forbids a breach of the third commandment. And the following examination questions equally evince our punctual observance of the fourth.—'Have you ever worked as a Mason? Where? How long?' 'Six days in the week.'—And why not on the seventh? 'Because the Almighty has strictly commanded that day to be kept holy.'—Nor has the latter portion of the Decalogue been overlooked in the construction of our very comprehensive system. The duty of children to their parents is taught by the Lewis. We are warned of the evil consequences and sin of murder by the remorse and punishment of certain Tyrian assassins, when the Temple at Jerusalem was completed; of adultery, by the O. B. of a M. M.; and of covetousness and theft, by the four original Signs; of slander and false witness, by the Key; and of interfering with the property of others by the Moveable Jewels."

"But, notwithstanding the purity of these doctrines," said Bro. McGillivray, "which can neither be denied nor controverted, and their undoubted efficacy in promoting the practice of virtue and morality, it is to be lamented that they have not been of sufficient efficacy to prevent the sacred floor of the Lodge from being occasionally polluted by unworthy men."

"And for this cogent reason," the R. W. M. replied, "while such men outwardly comply with the letter of the Constitutions, we cannot pronounce sentence of expulsion against them; nor can they be subjected to censure without the clearest proof of some willful violation of masonic law. Philip of Macedon, it is true, having two subjects whom he suspected of treason, ordered one of them, without any proof, to leave the country, and the other to follow him; but we have no law which decrees expulsion from a Lodge, without ample evidence of some determinate offence."

"This truth is illustrated," Bro. Stephen Jones observed, "in the conduct of the impostor Cagliostro, who conducted his masonic innovations with so much tact and judgment, as to steer clear of the laws then in force on the continent of Europe; for they were not sufficiently stringent to prevent the encroachments of designing empirics, and hence such characters became numerous and successful, both in France and Germany, and by their mercenary dealings brought great discredit on the Order."

"The true principles on which Masons ought to govern their life and conduct," the R. W. M. observed, "are very simple, and plainly chalked out in the FIRST GREAT LIGHT, which, being the Tracing Board of the Most High, presents a perfect idea of the excellent plans and moral designs by which our commerce with the world ought to be regulated. Indeed, when we look at Freemasonry, and consider its antiquity, its usefulness, its vast aggregate of simple piety and unostentatious benevolence, its countless host of enthusiastic champions, its unburdensome support, its innumerable charitable institutions, we ought cordially to unite in the preservation of such a beneficent Order from the attacks of envious Cowans, when, like the wild boar out of the woods, they would break down its fences, and destroy its fruits."

"The SECOND GREAT LIGHT of Masonry," the R. W. M. continued, "is the Master's Jewel,—exhibiting me," said the Square—"and hence our ancient Grand Master, King Solomon, has left it on record, that the lips of knowledge



are a precious Jewel.\* And as its operative use is to bring rude matter into due form, so it is appropriated to the chief Officer and Ruler of the Lodge, as an allegorical emblem, suggestive of his numerous and paramount duties, and to indicate, that to preserve harmony among the brethren, his chief care should be to suppress promptly and firmly, by the certain process of morality and justice, every attempt at insubordination, and to cause all animosities to cease, should any unfortunately exist, that order and good fellowship may be perfect and complete.'

"'And R. W. Sir,' Bro. Inwood added, 'every conscientious Master, who consults his own credit equally with the reputation and stability of his Lodge, will emulate the qualities which are symbolised by the Square; and, when judiciously exercised, they will add dignity to the office, and convey an influence which cannot fail to produce a salutary effect on the community under his jurisdiction, and elevate the Order to its proper rank in the opinion of mankind.'

"'Nor ought the THIRD GREAT LIGHT to be overlooked,' said Bro. Hemming, for without its assistance the expert architect could not complete his magnificent designs, or bring his plans to perfection. And hence it constitutes in speculative Masonry the appropriate badge of the Grand Master, because the government of the entire Order is committed to his charge, and he is required, not only to be true and faithful, but, in the exercise of his office, to adopt such judicious plans and designs as may gradually and effectually advance its private interests and public popularity, and contribute to the general benefit of its Members, both in and out of the Lodge.'

"'This significant symbol,' Bro. Shadbolt observed, 'possesses, as I am inclined to think, a further and still more important reference. It should suggest to the Grand Master a due caution not to be biassed or led astray, by the advice of interested or injudicious friends, from that cause which his judgment pronounces to be the best adapted to promote the universal prosperity of the Craft; for not only in Masonry, but in every other institution, whether scientific or political, many councillors will arise, whose deliberations like those of Achitophel, are influenced more by a regard to their own personal interests than the benefit of the Society which they profess to entertain an anxious desire to improve. In the words of Dryden; slightly altered,—

"To further this the charlatan enlists,  
The malcontents of all the separatists,  
Whose differing parties he could wisely join,  
For several ends to serve the same design,  
He heads the faction while their zeal is hot,  
And popularly prosecutes the plot.'

"'The Theological Virtues,' said Bro. Deans, 'which you, R. W. Sir, have so ably illustrated, and are so highly esteemed among Masons as to assume a prominent situation amongst our symbols, will admit, I venture to suggest, of a more extended illustration than is assigned to them in our Lectures; and I am sure the Brethren present would be gratified to hear your sentiments on that interesting subject.'

"The R. W. M. being thus appealed to," said the Square, "replied without hesitation, 'that their reference might be safely extended to other topics of the utmost consequence to the best interests of man on this side the grave, as preparatory to a more perfect state of existence in another and a better world. They may be likened to the Three Pillars of the Lodge, which point out the three ages of man, and the three prismatic colors, blue, purple and crimson. The initiatory rite of baptism amongst Christians, and admission into the lodge amongst ourselves, are symbolized by the White as the representative of external purity, and internal truth embodied in the Apron of lambskin—that animal being the personification of innocence. Blue, the color of faith, represents the First degree, because it is an emblem of Creation, the first work of T. G. A. O. T. U., and hence, in the cosmogonies of all nations, the Creator is painted blue, in reference to his perfect wisdom.'

“‘Purple, the color of hope,’ continued Brother Meyrick, ‘denotes the Second degree, as well as the second stage of life, and the Pillar of Strength. It was royal and formed the usual clothing of kings and princes. Thus, Xenophon says in the “Cyropædia,” that his royal hero was clad in a vest of a purple color, half mixed with white. His outer robe was wholly of purple, and on his legs he had yellow buskins. This description naturally reminds us of the yellow jacket and blue breeches of our ancient Brethren. Purple was adopted as the colour of a Fellowcraft, which was the highest degree acquired by the fraternity in ancient times, and even qualified a Brother for the office of Grand Master. It also referred to the middle stage of life, through which every one passes in his progress from infancy to old age, or from birth to death. This color was placed on tombs in Christian symbolism, to illustrate the solemn doctrine—“*In the midst of life, we are in death.*”’

“‘Charity was represented by the Crimson or Rose, which is the color of beauty, and belonged to the closing stage of human life, and the Third Degree of Masonry. In the spurious Freemasonry of Greece and Rome, the rose was a symbol of death and resurrection, which were imitated in the ceremonies of initiation. And it was used by our Fraternity for much the same reason. An unfailing charity is the ever burning fire of the heart; and Freemasonry enlightens the mind of the candidate, by opening it to the influence of divine love, and instilling that degree of purity which is the chief end of Masonic regeneration.’

“‘This combination,’ the R. W. M. concluded, ‘of the three degrees of Masonry, the Three Colors and Pillars of the Lodge, with the Three Ages of Man, will fairly place the Free and Accepted Mason, through the medium of Faith, Hope and Charity, on his way to those celestial mansions which are veiled from mortal eye by a canopy of clouds; and if he shall continue in his effectual walk of Faith, he has a promise of shining like the stars for ever and ever.’

“‘I should rather have been inclined to transpose these remarkable coincidences,’ said Bro. Inwood, ‘and make the infant to represent Beauty, the man Strength, and old age Wisdom.’

“‘I had some conversation a short time ago,’ said Bro. McGillivray, ‘with a Hebrew Mason, who had been on the continent; and he informed me that his Brethren there reject and totally repudiate our application of Faith, Hope, and Charity, to Freemasonry, because they are the peculiar virtues of Christianity, and belong to no other system of religion that ever existed on the face of the earth. The staves or rounds of the Ladder, which we term innumerable, they limit to seventy-two. These, they say, refer to so many branches of science, over which JEHOVAH presides, because they all derive their essence from the Divine power. But they subjoin no account of its origin or symbolical use, and simply say that it is called by the allegorical cabalists l’Echelle de Jacob.’

“‘The argument is evidently delusive,’ replied Bro. Hemming; ‘because, if that be the name which they assign to it, their explanation falls to the ground; for it cannot, in that case, have any other reference than to the Theological Ladder of our system of Freemasonry, which has the Holy Bible for its basis, Faith, Hope, and Charity for its supporters, Jehovah for its president, and Heaven for its end.’

“‘The true masonic philosopher,’ said the R. W. M., ‘sees in all things an ever-present Deity, as the Governor and Director of those magnificent works which proceeded from His hand, all guided by the celestial dictates of these Theological virtues. If the trees of the field bud and blossom under the influence of a genial sun—if the teeming earth is irrigated with gentle showers—if

‘Fleecy flocks the hills adorn,  
And valleys smile with wavy corn;’

it is the blessed ordinance of a benignant divinity. If the great ruler of the day rise in the morning to call the inhabitants of the earth from their slumbers, and commence their labors—if the ruler of the night move majestically through the heavens, partially enlightening the darkness with her silver

light, and dividing the year into twelve equal portions for the convenience of man;—if the stars and planets with which the firmament is studded, like an azure canopy charged with sparkling knobs of burnished gold, pursue their accustomed courses century after century without the slightest deviation—it is to display the power and goodness of the Great Architect, and His provident care in making all the works of the creation subservient to one object—the comfort and happiness of His creatures. And we ought reverentially to bow the knee, and exclaim with our ancient Grand Master, “Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?”

“‘Excellent!’ said Bro. Tegar; ‘this is the true poetry of Freemasonry, and an able illustration of the ordinary labors of a well-conditioned Lodge.’

“‘But this is not all,’ said Bro. Inwood. ‘The R. W. M. will tell you that our labors and investigations extend also to many sublime branches of science and philosophy, human and divine, which admit of ample discussion under the care of a judicious and talented Master, when performing the paramount duty of his high station—the instruction and improvement of the Brethren in Masonry.’

“‘It is quite true,’ Bro. Hemming observed; ‘and in the absence of such researches, Freemasonry will be but a name without a substance, and will fail to convey any peculiar benefits. Without a proper attention to its poetry and philosophy, the Lodge would sink to the level of an ordinary club-room, and the Brethren into mere members of a convivial society. And it may be for this reason that so many of the Fraternity appear to entertain an indifferent opinion of the Order, because their attention has not been drawn to these prominent beauties which are applicable to the best interests of man, whether in this world, or in that which is to come.’

“‘During the course of this discussion,’ the Square parenthetically observed, “Brothers Shelton and Marshall frequently cast a significant look at each other, in which weariness and dissatisfaction were combined; but they wisely held their peace.

“‘The Free and Accepted Mason,’ replied the R. W. M., ‘who is really desirous of deriving benefit from the practice of Masonry, will never entertain any doubts respecting the intrinsic excellency of the lessons he receives in open Lodge, because doubt leads to despair, and despair to renunciation. Let him take a lesson from honest John Bunyan, who very judiciously makes the giant Despair the occupant of Doubting Castle, in which the pilgrims stoned for their doubts by imprisonment in one of its deepest dungeons. Hope, however, revived, and they opened the gates of the dreary cell with the Key of promise.’

“‘The most effectual safeguard,’ Bro. Inwood observed, ‘against the encroachments of doubt, is prayer, which constitutes an essential element in the system of Freemasonry. Our Lodges are opened and closed with prayer; and the same holy exercise accompanies the ceremonies of every degree. And if the Mason hopes to attain the summit of the Ladder which terminates in the Cloudy Canopy, it must be by the prayer of Faith and Hope, and the exercise of Charity; for these are the only steps by which he can have access to the glories that lie beyond it, and lead to the regions of everlasting Light.

“‘And yet,’ said Bro. Hemming, ‘some of our adversaries contend that the Society is anti-Christian. But to mark more strongly the utter absurdity of the imputation, another class of opponents, with Prof. Buhle at their head, assert that we exclude anti-Christians from our assemblies! His words, as we learn from a paper, read only last year before the Philosophical Society of Gottingen, are ‘*Women, children, those who are not in full possession of civil freedom, Jews, anti-Christians, and Roman Catholics, are excluded from the Society of Freemasons.*’

“‘So conflicting and unscrupulous,’ the R. W. M. replied, ‘are the assertions of all who decry Masonry, without understanding either what they say, or whereof they affirm. Freemasonry, however, furnishes a series of rules by which every true-hearted Brother may easily surmount the difficulties which impede his progress in the pursuit of knowledge. And if he adheres, amidst evil report and good report, to the precepts which are promulgated

from the Master's Chair, and applies them steadily to his masonic and Christian duties, he will be at no loss to steer his course, be the vituperations of the Antimason ever so loud, or the conjectures, of the cowan ever so absurd; and with the promised land in view, he will go on his way, rejoicing in the hope of attaining to its never-fading glories.'

"In the year 1808," the Square continued, "viz., on St. John's day, Bro. Shadbolt was installed into the Chair, and proved worthy of the honor conferred upon him. I remember an amusing conversation which took place in the Lodge on the subject of female Freemasonry, during his year of office, which may be interesting to you.

"In order to make it intelligible, you will observe that the Lodges of Adoption on the continent of Europe, which admitted females to share in the celebrations, resumed their meetings after the excitement occasioned by the French Revolution had subsided. On a notice to that effect issued by authority, the members assembled in full force, the badges were furnished up or renewed with great alacrity, and the initiations were numerous. A Grand Festival of the Order was celebrated in Strasburg, over which the Empress Josephine presided; and another in Paris, under the Presidency of the Duchesse de Vaudemont, which were attended by many of the chief nobility of France, both male and female.

"On the evening to which I have referred," said my entertaining instructor "a visitor was introduced by Bro. M'Gillivray, who had been residing some time at Paris. He informed us that he had attended several meetings of the Adoptive Masonry, and found them conducted with remarkable order and propriety.

"The R. W. M. asked him if he had witnessed an initiation?

"He replied, that he had enjoyed the good fortune of being present when each of the Five Degrees was conferred.

"Do you recollect the names of the Degrees?" Bro. M'Gillivray inquired.

"Perfectly. They are, 1. Apprentice. 2. Compagnone. 3. Maitresse. 4. Parfait. 5. Elue. Under this arrangement, the Jewel of the Order is a Golden Ladder, with five rounds or staves. Originally, however, the Androgyne Lodges had only Four Degrees, which were denominated l'Apprentissage, la Compagnonnage, la Maitrise, and la Matraise parfaite; but this arrangement has been discontinued for many years.'

"Are you at liberty," said Bro. Meyrick, 'to communicate the ceremonies?'

"I was allowed to witness them," our intelligent visitor replied, without any injunctions of secrecy; for I believe all Freemasons, who have passed the degree of a Fellowcraft, are eligible for admission.'

"I am afraid," Bro. Inwood suggested, 'that there must be some degree of indelicacy in the proceedings.'

"Not the slightest I assure you," said the visitor. 'The ceremonies are conducted with the most laudable decorum. We are, of course, totally ignorant of the proceedings of the dark room, as none but females are admitted to that penetralia, and the preparations are conducted by females only. But when these are completed, and the trials of fortitude come on, the novice is conducted through the process by a lady and gentleman together.'

"The lady candidates I presume, are not subjected to any, very severe tests," Bro. S Jones observed.

"By my faith," said the visitor earnestly, 'but you are mistaken. The trials they have to undergo would be sufficient to make many of our more robust sex tremble.'

"Their powers of endurance, however," Bro. Tegart observed, 'cannot be very strictly dealt with, or many of them would shrink from the infliction, and the number of initiations would be considerably reduced.'

"On the contrary," the visitor replied, 'these trials are urged to the severest extremity, and the novices endure them bravely. Occasionally, indeed, a timid female may faint during the harrowing process, and I am told it does sometimes happen. An anecdote is related of an event of this kind which occurred at the Revolution, just before the Lodges were closed.'

"Which you will perhaps do us the favor to relate," the R. W. M. interposed.

"With the greatest pleasure, our visitor replied. 'But to make the detail clearly intelligible, I ought first to inform you that the Adoptive Lodges are fitted up with scenery and machinery like a theatre prepared for one of our most complicated pantomimes. This being premised, you will have no difficulty in comprehending the following extraordinary scene.

"A young lady, of somewhat irritable temperament, was introduced as a candidate for admission. During the preparatory examination, she exhibited a degree of nervous excitement, which attracted the observation of the Venerable, or R. W. M., and he asked her kindly whether she had any confidence in her own fortitude?

"I know," she replied, 'that there is danger to be encountered; but I am not afraid of it.'

"Not to deceive you in this matter,' responded the Venerable, 'I think it right to add that your person will be exposed to the most imminent perils; and if you feel any misgivings, it would be better for you to retire unscathed than to fail in courage and resolution; for if you should be so unfortunate as to shrink from the actual presence of danger, you will expose yourself to the contempt and derision of the Lodge.'

"You insult me by your doubts,' said the lady; 'exhibit your terrors, and see if I shall blanch under them.'

"She was accordingly conducted through all the usual trials of fortitude, and endured them with the courage of a martyr; and even at last, when placed on the summit of the symbolical mountain, and told that she must cast herself down from thence into the abyss below, where she saw a double row of bright steel spikes, long and sharp.'

"Mimic spikes, of course,' interposed Bro. Inwood.

"No, indeed,' said the stranger; 'they were real, substantial spikes, that would have killed a horse, if he should have been impaled thereon. The word was given to throw herself down, and, with a suppressed shriek, she made the required plunge; and so unexpectedly sudden was her obedience, that the *Frere terrible*, or guide, who had charge of the machinery, was scarcely allowed time to touch the spring, before she fell recumbent at the bottom of the abyss.'

"Poor creature! What became of her?" asked Bro. Inwood, highly interested.

"You shall hear. The machinery is so contrived, that, at the very moment when the final leap is taken, the scene changes to an Elysium of green fields and shady trees, bubbling fountains and purling streams; and beneath the velvet herbage is placed a bed of the softest down, to receive the fair body of the exhausted novice as she falls. In the present case the lady fainted, and lay for a time without motion; but she was soon restored and tranquillized by the application of essences and perfumes, and the soft and soothing influence of delicious music. Being afterwards introduced into the Lodge, her constancy was rewarded by witnessing, and forming a part of, one of the most beautiful and captivating scenes I ever beheld.'

"You mean the Lodge, I presume,' said Bro. M'Gillivray.

"I do. And my description, I am afraid, will do it imperfect justice. Imagine a lofty room of ample dimensions, magnificently fitted up and decorated; the richly ornamented walls adorned with a profusion of costly pictures in massive gilt frames, and garlands of sweet smelling flowers; and at either end of the room superb mirrors reaching from the ceiling to the floor; the hangings of crimson velvet and gold; statues and busts disposed in convenient situations; the floor covered with a rich Turkey carpet and the room brilliantly lighted by cut-glass chandeliers. The R. W. M. or Venerable, and the Grand Maitresse occupy two gorgeous thrones in the east, and the sisters, alternately with well-dressed men, are seated around, uniformly habited in pure white robes, relieved by aprons and scarfs in sky

blue, from which jewels of gold are suspended; and they are crowned with bouquets of roses.

"Imagine all this, and still it will be impossible to understand the effect which this brilliant scene produces in the mind. It almost realizes the luxurious description of the palace of pleasure in the groves of Shadaski, by which the merchant Abudah was ensared.

"The French ladies are, of course, enchanted with Freemasonry,' Bro. Crespigny observed.

"Why to say the truth,' the stranger replied, 'there are but few that embrace the opportunity. A vast majority of the women are perfectly indifferent to initiation and all its privileges; and even those who have been admitted, are very remiss in their attendance except on occasions where some extraordinary excitement is anticipated—as a gala, an initiation, a ball, or some other species of amusement that is in character with the anomaly of Lady Masons. And some who have evinced a feverish anxiety, before their admission, to know the secrets, have professed themselves grievously disappointed. I am acquainted with an instance of this kind, which is not uninteresting.'

"And no secret, I presume,' said the R. W. M.

"By no means,' our entertaining visitor replied. 'An English young lady of good family, residing at Paris, received the addresses of a French gentleman with the concurrence of her parents. Matters had been satisfactorily arranged; and as they sat together on the sofa, he pressed her to name the happy day.'

"If you would give up that nasty Masonry,' she listlessly replied, 'you should have my permission to name it yourself.'

"Or admit you into the Lodge,' he suggested.

"Ah,' she sighed, 'that is a different affair. If that could be accomplished indeed—'

"We'll see what can be done,' he replied.

"Well, Adolphe,' she eagerly responded, 'if you can manage *that*,—why then'—she hesitated.

"Then what? the gentleman asked.

"Why, then, I promise that the marriage shall be solemnized within a week.'

"Agreed, said the gratified lover, 'you shall be made a Mason this very night.' And he left her to arrange the necessary preparations.

"In the evening he escorted her to the Lodge-room, and she was formally initiated by the celebrated Madame Vaudecourt, assisted by the Venerable of the Lodge of St. Caroline, and permitted to ascend even to the third step of the Adoptive Ladder; was invested with the symbolical apron and sash; intrusted with the signs, tokens, and words; and after having heard from the orator the usual explanations of the Antiquity (?), the nature and design of the Institution, the banquet was introduced, and our curious novice was instructed in the mystical signification of the cabalistic words—*red oil, trim your lamp, snuff your lamp, lift up by five, &c.*; which being uttered by a sweet and musical voice, possesses an indescribable charm, of which those who have not heard it can form no adequate idea.'

"I have no doubt but your fair friend was immensely gratified,' said Bro. Crespigny.

"You shall hear, replied the visitor. 'The next morning our eager lover called on his affianced bride early, impatient to receive her thanks and congratulations for procuring her such an unexpected treat. But in answer to his inquiry how she liked Freemasonry, she only exclaimed, in a tone of voice resembling a whine of a noble hound, which receives a smart cut of the whip instead of the expected crust—'L—a—w! Adolphe! and is this a—ll?'

"All! To be sure it is. What more did you expect?'

"If that is really all,' she continued, in a listless tone of voice; 'I half repent

my promise; for although the *test ensemble* is very beautiful—as a show—I confess I am woefully disappointed.’

“‘Why, what in the name of wonder could you hope to see? Grinning goblins—speaking pictures—or statues weeping blood? Or did you expect any magical performances—evoking spirits, or raising the dead?’

“‘Be quiet, Adolphe,’ the lady pettishly replied, ‘and do not be ridiculous. I can’t tell you what I expected. All I can say is—that it is unsatisfactory. Heigho! If this be *all*—you will be at liberty to attend the Lodge at your pleasure; but for myself—I shall go no more.’

“‘What a practical lesson does this anecdote furnish,’ said Bro. Meyrick, ‘to those cowans who affect to term the exclusion of females from the celebrations of Masonry a blot in our escutcheon!’

“‘Aye,’ replied Bro. Tegart, ‘and I believe every genuine Englishwoman would exhibit the same noble feeling, if she were to be forced into Masonry. It is not to her taste.’

“‘She would be more agreeably employed,’ said Bro. Simpson, ‘in making shirts for her husband, or puddings for her children; or in pickling walnuts and preserving plums.’

“‘A Frenchwoman,’ Bro. Tegart resumed, without attending to Bro. Simpson’s homely remark, ‘may be pleased with such frippery, and gratified by the adulation and subserviency which accompanies it; but our countrywomen look forward to the more rational pursuits and amusements of their sex; to the pleasure of domestic happiness, surrounded by their beloved children: to the delights which flow from the practice of Christian benevolence; visiting the sick; relieving the distressed; comforting the afflicted; and last, though not least, of superintending the morals of their poor neighbors, and crowning their humble dwellings with industry and content; practising, in a word, all the moral duties of Masonry, without being troubled with its details. This is the glorious career of an Englishwoman, which she would not barter for all the Masonry in Christendom, if it were freely offered for her acceptance. Nor can I be led to believe that if Freemasonry were thrown open to the females of this land to-morrow, any educated or respectable woman would consent to be a candidate for initiation.’

“‘I am acquainted with a lady,’ said Bro. McGillivray, ‘who knows all the signs, words, and tokens of the First Degree, having, I am sorry to say, been enlightened by her husband, at the expense of his O. B.; but she is a woman of honor, and makes no use of the information, but to astonish young candidates of her acquaintance, by giving them the grip, and whispering in their ear the E. A. P. word; which proves clearly that a woman is capable of keeping a secret; for I am confident that she has never betrayed it to any person of her own sex, or to a man who had not been previously initiated.’

“‘But we are all this while waiting to hear the ceremonial described,’ said Bro. Simpson.

“‘The visitor hesitated,’ said the Square, “and the R. W. M. came to the rescue, by saying,—‘Come, come, Bro. Simpson, I think it will be unfair to press our worthy Brother too far. I can easily conceive, although he may be under no particular injunctions of secrecy, that it would be repugnant to the feelings of a conscientious man to reveal what he honestly believes ought, in strict justice and propriety, to be kept secret. Let us not, therefore, pry too narrowly into the recondite mysteries of our fair sisters; but show by our conduct that—

‘We are true and sincere,  
And just to the fair,  
Who will trust us on any occasion;  
No mortal can more  
The ladies adore,  
Than a Free and Accepted Mason.’”

## CHAPTER XVI.

*The Schism Healed—Dr. Hemming.*

1810—1813.

“—————The grand debate,  
The popular harangue, the tart reply,  
The logic, and the wisdom, and the wit,  
And the loud laugh—I long to know them all,—  
I burn to set the imprisoned wranglers free,  
And give them voice and utterance again.”

COWPER.

“Take care always to choose a good president; and then follow your leader. An army of stags is more to be feared under the command of a lion, than an army of lions led by a stag.”—OLD PROVERB.

“Lo! see from Heav’n the peaceful dove  
With olive-branch descend;  
Augustus shall with Frederic join  
All rivalry to end;  
And taught by their fraternal love,  
Our arms and hearts shall intertwine,  
The Union to approve.”

GLEE, sung at the Union.

“Since the revival of Freemasonry, at the death of Sir Christopher Wren,” the Square continued, “every consecutive period has been enlightened by the lucubrations of some intelligent expositor, whose suggestions have received the sanction of the Grand Lodge, and increased the value of Masonic literature. The laudable exertions of Desaguliers, Anderson, and Bathurst (who was Grand Master of the York Masons), were followed up by Brothers Oakley, Martin Clare, Cole, and Dermott (ancient), Entick, Calcott, Bagnall, Dunkerley, Hutchinson, Thompson, Smith, Noorthouck, Preston, Jones, and Inwood, all well-known names amongst the Fraternity, and many others whose writings have adorned the Order, and whose lives have been a running commentary on their works.

“I do not enumerate these brilliant masonic characters,” said the Square “for the purpose of conveying an idea that they stand alone in their several periods as the renovators and pillars of the Craft, because their cotemporaries were numerous and active. These are merely the worthy band of Brothers to whom, at different periods, the sanction or countenance of the Grand Lodge was extended, as an encouragement to their activity, and an incitement to their zeal in augmenting and displaying the capabilities of Masonry, that it might proceed in its onward march in a line parallel with social and scientific improvement, and prevent the Society from falling back on the moral and intellectual darkness of unrecorded times.

“Such were the observations of Dr. Hemming,” said the Square, “when he was elevated to the chair of the Lodge on St. John’s day, 1811; and he pursued the same train of thought at great length, to the edification of several eminent scientific Brethren who were present on the occasion. He proved to be an excellent Master, and ever attentive to his duties in the Lodge; strict, even to severity, in his discipline, and watchful over the conduct of his officers in the punctual and orderly performance of their respective functions.

“During this year, a noble and learned peer of the realm was proposed as a candidate for initiation; and our R. W. M. performed the ceremony with such seriousness and effect, as produced a genial impression on his lordship’s mind; and when in due course he was raised to the sublime degree of a Master Mason, Dr. Hemming subjoined the following apposite remarks to the Prestonian Charge:—

“As the foundation-stone of every magnificent edifice,” he said, addressing the newly-raised Brother, “is usually deposited at the northeast angle of the building, so you, my Lord and Brother, as a masonic postulant, when you had



taken your first degree, were placed in the same situation, because you then represented the foundation-stone of a new masonic structure, which, it is hoped, you will beautify and adorn with the rich materials of Wisdom, Strength, and Beauty. In this sense, the degree which was then conferred upon you, represents the outer court of the Tabernacle of Moses, and the court of the Gentiles in the Temple at Jerusalem; for in either case the uncircumcised could penetrate no further. A similar disposition prevailed in the early ordinances of Christianity; for penitents were only allowed to seat themselves in the *atrium*, outside the western portico of the church.

"Again," the R. W. M. continued, "your lordship will do well to observe another extraordinary coincidence. The Rite or Sacrament of Baptism, which introduces the penitent into the nave of the Church, corresponding with the privilege that enabled a Jew to enter into the second division of the Tabernacle or Temple, is represented by the Degree of a Fellowcraft, which qualifies the candidate to enter into the Holy Place, and be invested with the highest honors and privileges of Masonry; and as this part of the Tabernacle was called Holy, so the advanced Mason is said to stand on Holy Ground. It was denominated by St. Paul a worldly sanctuary; and, therefore, at this step of your progress, you became eligible for instruction in worldly knowledge, and received the rudiments of scientific acquirement. You were taught the elements of the seven liberal sciences, including geometry, with its application to architecture, which may be said to constitute the secular design of the Order in which your name has now been fully enrolled."

"But it is only when a Mason has been raised to the Third Degree, that he can form an accurate judgment of the real tendency of our mysterious Association. Up to this point, all has been preliminary, and consequently superficial. But now the whole scheme of Masonry becomes revealed to the enlightened eye of the Master Mason. Like the High Priest of Israel entering the S. S. of the Tabernacle and Temple, he beholds, with steady gaze, the *Shekinah* of glory;—like the perfect Christian admitted to communion with his God and Saviour, he enters the Church triumphant, and beholds insuperable things, which it is not lawful for him to reveal; and, like St. Paul in the third heaven, he hears unspeakable words, which to utter would be death."

"At this period," the Square continued, "the conduct of the Athol Masons formed the all-absorbing subject of conversation throughout the entire Craft, and the unpopularity of the schism was every day increasing. I remember very well—it was about the year 1755—that Dr. Manningham, our R. W. M., attended a Lodge at the Ben Jonson's Head, for the purpose of ascertaining, by ocular demonstration, the practices of certain Brethren meeting there, which had become objects of suspicion amongst the regular Craft. It had been publicly announced that this Lodge was principally composed of *ancient* Masons, though under the *modern* constitution, and that *some of the Brethren had been on the continent, and had witnessed extraordinary manifestations in ancient Masonry in some of the foreign Lodges*, which it had been agreed by the Members to practise on every third Lodge night there.\*

"It was at one of these privileged meetings that our R. W. M. offered himself as a visitor; and holding the high office of D. G. M., he could not decently be refused admission, although many other Masons had already suffered the disappointment of exclusion from these mysterious celebrations. Dr. Manningham did not assert his right to occupy the chair as D. G. M., but consented to take his place as the R. W. M. of his Lodge.

"The business went on, and we found ourselves in a new atmosphere, which presented much that we were at a loss to comprehend; and Dr. Manningham at length ascertained, by repeated examinations—and his questions were answered with evident reluctance—that this pretended ancient Masonry consisted of nothing more than a reconstruction of Ramsay's Royal Arch, adapted by the genius of Craft Masonry, the principal feature of which was a transfer of the real Landmarks of a Master Mason to a new degree, unknown to the Fraternity before the date of this unnatural schism.

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\*See the *Abiman Reason*, p. xii., Ed. 1813.

"Dr. Manningham expressed, in very strong terms, his uncontrollable surprise at this discovery; and told the Brethren plainly that they were practising an imposition on the public. While taunting the constitutional Masons with using a *modern* system, he said, and tampering with the old Landmarks, they themselves were distinguished by an apparatus which could not substantiate an antiquity of more than ten or a dozen years; and were making fearful havoc with the Landmarks, by subdividing the Third Degree into two separate and distinct portions, to lend a sanction to the new and untenable doctrine that Freemasonry consists of four Degrees; the latter of which was conferred upon no Brother who could not prove himself to be well-versed in the three preceding Degrees,\*—a very unstable foundation to support the fiction of an ancient establishment.

"After making these wholesale innovations," the Square continued, "Lawrence Dermott, the then Grand Master, boasted that '*Ancient Masonry contains everything valuable amongst the moderns, as well as many other things that cannot be revealed without additional ceremonies.*' And again '*a person made in the modern manner, and not after the ancient custom of the Craft, has no right to be called Free and Accepted, according to the intent and meaning of the words.*' And further that '*the number of Ancient Masons abroad, compared with the moderns, prove the universality of the old Order, &c., &c.*'†

"Now," said the Square, "the offensive appellation of *moderns* was inflicted on the original body by the seceders, because, in the year 1740, the Grand Lodge, in order to detect these impostors, as I heard Bro. Noorthouck explain from the Chair when he was R. W. M. of our Lodge, and debar them and their abettors from the countenance and protection of the regular Lodges, made a slight but unimportant variation in the established forms. This afforded a subterfuge, at which the refractory Brethren eagerly grasped. They at once, and invidiously assumed the distinctive appellation of *Ancient Masons*, and stigmatized the constitutional Brethren with the title of *moderns*. This artifice served to strengthen their party; the uninformed were readily caught by the specious deception; and in an age when thousands of people assembled together with the firm belief that they were about to see a man inclose himself in a quart bottle, we need scarcely wonder that a few persons should believe in the plausible fiction that a knot of expelled Members constituted the original Society, and the Brethren who discarded them were the innovators. And the boldness and pertinacity by which the plea was urged, ultimately secured the adhesion of the Sister Grand Lodges of Scotland and Ireland.

"And what was this variation," the Square inquired, "which produced such important results? Why, I'll tell you in the words of Bro. Daniell. 'I would beg leave to ask,' he said, 'whether two persons standing in the Guildhall of London, the one facing the statues of Gog and Magog, and the other with his back towards them, could, with any degree of propriety, quarrel about their situation, as Gog must be on the right of one, and Magog on the right of the other?' Such, then, and far more insignificant, was the alteration complained of, and bore not the slightest comparison with the wholesale mangling of the Third Degree that had been perpetrated by the Brethren who had adopted the style of *Ancient Masons*.

"At the ensuing Grand Lodge, Dr. Manningham communicated the above-mentioned irregularities, and stated his opinion that immediate measures ought to be adopted to discountenance the schism, as he considered it to be an open and gratuitous insult on the Grand Master and the whole Fraternity. After a short debate, in which there was scarcely a difference of opinion, it was unanimously resolved, 'That the meetings of Brethren, under any denomination of Masons, other than as Brethren of this our ancient and honorable Society of Free and Accepted Masons, is inconsistent with the honor and interest of the Craft, and a high insult on our Grand Master and the whole body of Masons.'‡

\*Abiman Rezon, p. 113.

†Ibid., p. xix.

‡Minutes of Grand Lodge, March 20, 1755. See also North. Const., p. 264.

"The D. G. M. then moved, and it was agreed to unanimously, that the consideration of the irregular proceedings of the said Brethren be postponed till the next Quarterly Communication, that a thorough sense of their misconduct, and a determination not to be guilty of the like for the future, may induce them to acknowledge their transgression, and reconcile them to the Grand Lodge.

"But, alas!" the Square apostrophized, "the scheme was too promising to be hastily abandoned. Instead of confessing their fault, the seceding Brethren openly defied the power of the Grand Lodge; and, therefore, at the succeeding Quarterly Communication, it was ordered 'that, as the delinquents persisted in their disobedience, the Lodge No. 94, held at Ben Jonson's Head, in Pelham street, Spitalfields, be erased from the list of Lodges, and that such of the Brethren thereof as shall continue those irregular meetings, shall not be admitted as visitors in any Lodge under the Constitution of England.'"

"Lawrence Dermott," the Square continued, "was an intelligent fellow, and cared very little for the above denunciation. He proceeded to form a Grand Lodge of his own, elected himself its Grand Master, and performed, without the slightest hesitation, all the functions of an independent body, granting warrants, and exacting fees, with all imaginable coolness; and his imposition was more successful than those of many of the continental innovators, for it enjoyed a supremacy, although not unquestioned, of seventy years' continuance; and, which appears still more strange, his Royal Arch Degree was ultimately adopted by our own Grand Lodge, and formally incorporated into the system, with this essential difference, however, that while the schismatics declared, in their Book of Constitutions, that ancient Masonry consists of Four Degrees, the Constitutional Grand Lodge retained the primitive tradition, that Freemasonry contains Three Degrees only, including the Royal Arch.†

"At the very beginning of the nineteenth century," the Square continued, "viz., in November, 1801, a charge of a very serious nature was exhibited in Grand Lodge by Bro. Daniell, S. W. of the Grand Stewards' Lodge, who had been complimented by authority, as a reward for his activity and zeal, with the title of *Defender of the ancient rights and privileges of Masonry*, against Thomas Harper, a D. G. M. of the adverse party, and others, for patronizing and becoming principals in a Society calling themselves Ancient Masons, and acting in direct violation of the laws of the regular Grand Lodge.

"When the complaint was heard, Bro. Harper, pursuant to a summons which had been served upon him, appeared personally; and, in the joint names of himself and his associates, read a rambling defence, in Cromwellian style, which failed either to disprove or justify the charge, and was rather calculated to display the gullibility of mankind, than to exculpate himself. Taking advantage of the Hudibrastic aphorism, that

'————— the pleasure is as great  
Of being cheated as to cheat,'

he converted the principle to his own advantage, and found it rather a successful ruse. But Bro. Daniell, in his reply, dissipated all his arguments, and substantiated the original accusation by new facts, drawn from Bro. Harper's own defence. He practically applied the above principle by a humorous allusion to the passage, and pursued his illustrations by quoting a few additional lines from the same inimitable burlesque. 'Some with a noise,' he said, amidst loud peals of laughter—

\* Minutes of Grand Lodge, July 24, 1755.

† The difference between ancient and modern, when divested of all technicalities, was simply this:—The modern, so called by the innovators, retained the original system, consisting of three degrees, in all its integrity; the ancient, so called by themselves, mutilated the third degree, by dividing it into two parts, and pronounced in the Book of Constitutions, that *genuine Ancient Masonry consists of four degrees*. They boasted of the sanction of the Grand Lodge at York, but I never heard that that Grand Lodge extended its countenance to them; and, indeed, if that assertion had been true, why did they establish a Grand Lodge of their own?

' Some with a noise, and greasy light,  
Are snapt, as men catch larks by night;  
Ensna'r'd and hamper'd by the soul,  
As nooses by the leg catch fowl.  
Some with a med'cine and receipt,  
Are drawn to nibble at the bait;  
And tho' it be a two-foot trout,  
'Tis with a single hair pull'd out.

' As for Bro. Harper's arguments,' he continued, '*valet quantum*—there they are—take them for what they are worth—I myself attach no value whatever to them.'

"It was at length resolved, that the laws of Masonry shall be strictly enforced against the offenders unless they promptly withdraw their countenance from the irregular assemblies.

"This resolution having been carried by a very large majority, Bro. Harper threw himself on the mercy of the Grand Lodge, and requested time to consult his officers, which, he said, if the Grand Lodge would be considerate enough to grant, he pledged his honor that he would use all his influence to secure their consent to a reunion of the two sections, and promised to furnish a definite answer at the next Quarterly Communication.

"After this solemn declaration," continued the Square, "the Grand Master, H. R. H. the Prince Regent, felt so certain, that the seceding Brethren would be no longer contumacious, but, like the repenting prodigal, would return to their allegiance with olive branches in their hands, and *peccavimus* in their mouths, that he instructed his A. G. M., the Earl of Moira, to form a committee, with ample powers to receive the erring Brethren with all honor, and bring them back into the fold. And that noble Brother publicly declared, when reporting the Constitution of his committee, that *his heart was devoted to the work*, and that he would use every means in his power to bring it to a satisfactory termination.

"The Fraternity throughout England participated in the enthusiasm of the A. G. M. and were animated by the same hope. Our P. G. Chap., Bro. Inwood, wrote a congratulatory epistle to Bro. Daniell on the subject, in which he expressed his unfeigned pleasure at hearing 'that a union of the two masonic Societies is likely to be accomplished through the medium of our highly amiable and talented A. G. M.; and,' he continued, 'it will impeach the character of any Brother in either division, who shall cast an impediment in the way, which may obstruct such a measure of peace and harmony; for it will prove an hindrance to the growth of brotherly love, and subvert all the genial and beneficial effects which arise, not only from the principles of Masonry, but also from those of our most holy religion.

"'My hearty wish and sincere desire is,' Bro. Inwood continued, 'that the contemplated union may be speedily effected; that the masonic Temple of universal love and concord may raise its beautiful head, not only above all opposition of those who are unacquainted with its excellences, but also that all its avenues of brotherly love may be occupied by Brethren of one heart and one mind, all aiming, according to the true principles of masonic union, to love each other with a pure heart fervently, that the gazing world, admiring to see how we Brethren love, may anxiously desire to increase our numbers, and our means of doing good.'

"Notwithstanding all these favorable anticipations," said the Square, "the negotiation signally failed. Bro. Harper's influence was not exerted to restore peace and order to the Fraternity, in redemption of his pledge, nor was his answer delivered to the Quarterly Communication; and, therefore, he was again summoned, more than once or twice, to appear before the Grand Lodge, and show cause why he should not be expelled, but without effect. His contumacy being thus clearly established, and his irregularities undenied, the Grand Lodge, after much forbearance, proceeded to more vigorous measures; and, on the 9th day of February, 1803, the A. G. M. being on the throne, and between three and four hundred Brethren present, the matter was discussed *seriatim*; and after a debate, if it can be properly called a debate where all the speakers are of one opinion, Bro. Harper's conduct was unanimously

pronounced to be altogether unjustifiable; and the following resolutions were passed *nem. con.*:—

“Resolved, that the said Thomas Harper be expelled the Society, for countenancing and supporting a set of persons, calling themselves Ancient Masons, and holding Lodges in this Kingdom without authorization from H. R. H. the Prince of Wales, the Grand Master duly elected by this regular Grand Lodge.

“Resolved also, that this resolution be inserted in the printed accounts of the Grand Lodge, to prevent the said Thomas Harper from gaining admittance into any regular Lodge.

“And it was further resolved, that, whenever it shall appear that any Masons, under the Constitution of this Grand Lodge, shall in future attend or countenance any of the Lodges or meetings of persons calling themselves Ancient Masons, under the sanction of any person claiming to be Grand Master of England, and not duly elected by this Grand Lodge, the laws of the Society will be strictly enforced against them, and their names will be sent to the several Lodges under the Constitution of England.\*

“These decisive resolutions,” continued the Square, “operated on the adverse faction very powerfully; and many private Lodges under the Athol system transmitted their spurious charters to our Grand Lodge, requesting that they might be exchanged for regular warrants under the Constitution of England, which was uniformly complied with, free of expense.

“Exasperated by these proceedings, which the principal leaders of the Athol section incorrectly attributed to the original motion on the subject made by Bro. Daniell, they resolved to punish him for the consequences of their own delinquency; and for that purpose they committed a furious onslaught on his pet Lodge, which was then in the height of its popularity; and I have heard Bro. Daniell assert that its numerous initiations had yielded upwards of a thousand pounds in Grand Lodge fees; and its finances were so flourishing, that no member was ever permitted to apply to the fund of benevolence for pecuniary assistance, but was invariably relieved with sums ranging from five to twenty pounds out of its own charitable fund. It was called the Royal Naval Lodge of regular Freemasons, held at their own Hall, Burr street, near the Tower. The Brethren held their general assembly on the first Wednesday in every month, and a masonic council every Sunday evening, from six to ten o'clock.

“I do not approve of Sunday evening councils,” said the Square parenthetically, “but they were of very common occurrence in those days, both in London and the provinces, and excited neither attention nor remark from the public in general. They have now been judiciously replaced by Lodges of Instruction, meeting on a more appropriate day.

“It was against this Lodge,” the Square continued, “that Bro. Harper and his colleagues fulminated an anathema in the shape of a circular forwarded to all their 850 Lodges, in these words:—‘W. Sir, and Brethren,—Beware of certificates with the following inscription engraven under an arch at the top, viz., *Lodge, No. 57, of the most ancient and honorable Society of Free and Accepted Masons of all England, according to the old Constitutions.* We have no such Lodge, nor ever had any such under our Constitution. These certificates are, in other respects, an imitation and piracy, taken from our Grand Lodge certificates. It has become necessary to guard you against imposition and the designs of those who, to gratify the ambition of some, or cover the nefarious practices of others, are most sedulously employed to destroy your existence as a Lodge. Signed, Robert Leslie, G. Sec.’

“Bro. Daniell was the R. W. M. of the Royal Naval Lodge at that time, and the last man in the world to submit quietly to such an insult. He, therefore, replied to this fierce attack by taking the bull by the horns, and determined to fathom the very bottom of the mystery by making the Duke of Athol an actual party to the proceeding. For this purpose he published, and circulated extensively, a pamphlet of more than a hundred pages, in the form

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\* Minutes of Grand Lodge, Feb. 9, 1808.

of an address to the Duke of Athol, in whose name, and under whose authority, all the above-mentioned acts were committed.\* It was written in flowing language, and exhibited a series of stubborn facts which were calculated to excite his grace's attention, and dispose him to listen to the pressing solicitations of the writer for an union of their mutual interests, in order to promote the general peace and prosperity of the Craft at large.

"The Grand Lodge of England," he said, were ready to receive their Brethren with open arms, to register them free of expense, and to let them hold their funds sacred to their own widows and children; or in such manner as a committee, composed of an equal number of Brethren from both the discordant sections, might decide.

"That your grace," he continued, "may proceed on the information of higher and more respectable authority than that of a humble individual like myself, I rejoice to have it in my power to name the Right Hon. the Earl of Moira, whose knowledge of Masonry is equalled only by the goodness of his heart.

"Under all these circumstances," he concluded," said the Square, "can it be supposed that you, my lord, as a regular Mason, when you are informed of the origin of the Institution, which I am fully persuaded that you have hitherto patronized from the purest motives; can it, I say, be supposed that you, or any other nobleman, would lend his name to support or countenance a society, however praiseworthy its motives may appear, which holds its meetings in direct violations of the laws of the original establishment, and the government of the Fraternity? No, my lord, your public character is too well known—your zeal for the welfare of your country is too manifest—and your attachment to the royal family too deeply rooted to admit of willful deviation. Therefore, my lord, I trust your feelings coincide with my own, and that you really conceive what honor, what peculiar satisfaction, and what heartfelt pleasure it would give you, to bring that society, which you have lately patronized, under the royal banner."

"This address," continued the Square, "did not fail to produce the intended effect on the mind of the noble duke, as I shall soon have the pleasure of recording; and I have related these anecdotes for the purpose of showing that the attention of our masonic rulers was now more particularly directed to the question of extinguishing the schism, which, like a tower built on sand, was tottering to its fall. The time was rapidly approaching when the delusion should be unmasked; and our R. W. M. was a party to the detection of the imposture. A hope was confidently entertained that the re-admission of the seceders into the pale of genuine Masonry, by the mediation of mutual friends, would be speedily accomplished; although few were acquainted with the particular process by which so desirable a result was to be effected.

"I have already told you," said the Square, "that a committee had been appointed, consisting of several distinguished members of the Grand Lodge, of which the Earl of Moira was president; and his lordship declared, after accepting that appointment, that if he was fortunate enough to secure the great object of a coalition between the two parties, he should consider the day in which it was ratified and confirmed to be one of the most brilliant of his life.

"The first preliminary step towards the re-admission of the refractory Brethren, for they still openly resisted every overture towards a compromise, and even continued to pursue aggressive measures against the regular Lodges, was taken by the A. G. . on the 30th of November, 1808, at the festival of

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\* "Masonic Union. An Address to his Grace the Duke of Athol, on the subject of an Union between the Masons that have lately assembled under his Grace's sanction, and the regular Masons of England, of which H. R. H. George, Prince of Wales, is the Grand Master. To which is added an Appendix, containing authentic sources of masonic information, compiled from ancient records; with an Account of the Grand Patrons and Officers of the Grand Lodge from time immemorial to the present period; and a correct list of all the regular Lodges under the sanction of the ancient Grand Lodge of all England. Also, an account of a projected Union lately commenced between the Grand Lodges of Scotland and England, by means of the Right Hon. the Earl of Moira, A. G. M. With invaluable extracts from Inwood's 'Masonic Sermons.' By a Member of the Fraternity. London, printed by J. Shaw, Whitefriars; published by Asperne, Cornhill; and sold by Symonds, Paternoster Row; Hatchard, Piccadilly, and others; and may be had of the Tylers of Lodges, and all Booksellers in Town and Country."

the Grand Lodge of Scotland. It is acknowledged by Laurie, in his history of the Scottish Craft, 'that the Masons calling themselves *ancient*, are much to be blamed as the active promoters of the English schism. But having chosen for their G. M. the Duke of Athol, who held the same office in the Grand Lodge of Scotland, an alliance between the two parties was the necessary consequence; and the Scottish Masons hence imbibed a strong prejudice against the Grand Lodge of England, arising from an alleged alteration in ceremonial observances.' It was to remove the prejudice that the Earl of Moira now directed his attention.

"On the above-mentioned day he attended the annual grand festival of Scottish Masons, and an opportunity being thus afforded for the discussion of this interesting subject, he detailed the entire history of the schism, and dwelt on the repeated failures of the Grand Lodge to convince the seceders of their error, and receive them back into the bosom of their common mother. He further explained that the trifling alteration which it had been judged expedient to make in the ceremonies was more an imaginary than a real defect; and that the English Craft had ever entertained that affection and regard for their northern Brethren, which it is the object of Freemasonry to cherish, and the duty of Freemasons to feel.

"This explanation was received with plaudits, and the Earl of Dalhousie, G. M. of Scotland, expressed his gratification at hearing that measures were at length contemplated to effect an union which would restore harmony, promote activity and vigor, and invest the order with its primitive purity and usefulness.

"These proceedings," added the Square, "furnished copious matter for reflection and speculation in every Lodge throughout the entire length and breadth of the land; and in 1809, our Grand Lodge, with the design of neutralizing all objections, resolved: 'That it is not necessary any longer to continue in force those measures which were resorted to in or about the year 1789, respecting irregular Masons; and do, therefore, enjoin the several Lodges to revert to the *ancient Landmarks of the Society*.' This measure was completed by the appointment of the Lodge of Promulgation, with powers to put in practice certain instructions preparatory to a final union between the two societies.

"Matters continued in this state," said the Square, "till 1813, when Dr. Hemming was re-elected our R. W. M.; and at the very commencement of the year he communicated the fact in tyled Lodge, which afforded the Brethren unmixed gratification. He said that the preliminary steps had been already taken to bring this controverted dispute to an issue; and that several Brethren were then present who were parties to the conciliatory measure. 'It appears, indeed,' he added, 'to be the most unanimous opinion of the whole Fraternity of both sections, that the removal of the unimportant differences which have so long kept the Brotherhood assunder, will be a means of establishing in the metropolis of the British empire one splendid edifice of ancient Freemasonry, to which the whole masonic world may confidently look for the maintenance and preservation of those pure principles of the Craft which have been handed down to them from time immemorial, under the protection of the illustrious branches of the royal house of Brunswick,—the practice of loyalty, morality, brotherly love, and benevolence, which it has been the great object of Masonry to inculcate, and of its laws to enforce.'\*

"As this subject has been opened by the R. W. M.," said Bro. Meyrick, 'it may be no breach of confidence on my part to add, that the present unhappy state of the Craft, divided into two hostile sections, in open and undisguised rivalry with each other, having received the attention of Brethren in the highest quarters, they have resolved, at all hazards, to remedy the evils which have, for so long a period, resulted from this unnatural opposition—*civile avertite bellum*—by the interposition of measures which cannot fail to

\*See Minutes of the Grand Lodge, Dec. 27, 1813.

be successful. The Duke of Athol has been prevailed on to resign the office of Grand Master at the ensuing election, and H. R. H. the Duke of Kent is expected to be his successor. This being accomplished, an union between the two parties is inevitable; and arrangements are actually in some degree of forwardness to bring this long-controverted dispute to an amicable termination.'

"Bro. Shadbolt then rose, and intimated 'that H. R. H. had graciously consented to accept the office of Grand Master, and certain Brethren have been already nominated on both sides to arrange the details of the projected union, several of whom are now present. I make this communication in perfect good faith, assured that it is in safe hands, and in no danger of being repeated beyond the walls of the Lodge, until it shall be officially announced.'

"The R. W. M. observed, that 'such a breach of faith was not likely to happen, and as he saw the principal Brethren who were in the secret then present, viz., Brothers Washington Shirley, Rodwell Wright, Shadbolt, Meyrick, Tegart, Deans, and Stephen Jones, and as the Lodge, in other respects, was remarkably thin of Members, with no business of importance to transact, it would be a favorable opportunity to communicate to each other the results of our private reflections or active agency in the prosecution of this important measure, and to deliberate on the terms of re-union which it may be expedient to propose to the adverse party, as he was aware that objections, apparently insuperable, must be met and obviated before the erring Brethren could be induced to acknowledge their schism, and sue for readmission into the ample fold of genuine Masonry.'

"I have already had several conversations with Bro. Harper, and his under spur-leathers, Perry, Agar, and Cranfield on the subject,' said Bro. Tegart, 'and they take very high ground at present. Their demands are so unreasonable, that unless their influence be extinguished by some authority superior to their own, our attempts will fail, and the projected union will never be accomplished. Bro. Agar was bold enough to insinuate that our only object was to increase our annual income by the fees for the registration of their numerous Members, and that consequently, while we are avowedly acting for the benefit of Masonry, we are, in reality, seeking an advantage to ourselves.'

"I hope,' said Bro. Wright, 'you repudiated the charge promptly, without descending to a vindication; because they know better; for it has been repeatedly intimated to them that we never contemplated the imposition of new fees, or of alienating any existing funds from the purposes of their original appropriation.'

"The assumption is too absurd to merit any serious notice,' Bro. Deans observed; 'but I am anxious to know what Bro. Harper says to the measure.'

"Why, the fact is,' replied Bro. Tegart, 'that he says very little, but appears distant and reserved. While declaring that he should not object to the proposed union, if it can be effected on grounds consistent with the honour of the ancient Grand Lodge, he pertinaciously attributes views and motives to our party utterly at variance with the truth, as if he was afraid that an union of the two sections would swallow up and annihilate his own personal power, and reduce him to a mere unit.'

"His power and influence,' said Bro. Hemming, 'will, of course, be superseded; for a person in his rank of life can have no legitimate claim to the government of such a vast and influential body as the Society of Freemasons; and, indeed, it is the name of the Duke of Athol alone that imparts or confirms the influence which he possesses.'

"The Duke of Athol seldom attends in person, I presume?' said Bro. Deans, inquiringly.

"Very seldom,' Bro. Meyrick answered; 'yet every act is published in his name, and is consequently invested with his authority, which will be scattered to the winds of heaven when the Duke of Kent proposes the union from the throne. *Quo more pyris vesci Calaber jubet hospes.* No one, how interested soever he may be in the present state of things, will be bold enough



to oppose the projected reform, which is anxiously anticipated by nine out of every ten Brothers in both sections: and as this motion will assuredly be made, it only remains for us, who are intrusted by the Grand Master with the management of this delicate negotiation, to determine finally on what conditions their section of the Fraternity shall be re-admitted to all the privileges of constitutional Masonry. And I should be glad to have the benefit of your deliberate opinions on the subject.'

" 'In the first place,' said Bro. Rodwell Wright, 'and as an indispensable condition, Brothers Tegart and Deans, who have been associated with me by authority to arrange the preliminary negotiations, have agreed, firmly, and with brotherly affection, to uphold and maintain the ancient Landmarks, and the rights, privileges, and dignity of the Grand Lodge, and the several Lodges under the constitution of England; founding the negotiation on principles of perfect equality, and unity of obligation, discipline, and working; that the edifice of the union may be constructed on a basis constituted of such materials as must be rendered more firm and compact by revolving years, and on which the hand of time can work only to prove that Masons possess the art of raising a structure which storms cannot destroy.'

" 'The great difficulty will be,' Bro. Tegart observed, 'about the disposal of the funds of the Athol section; and I am not aware that we have any other course open on this litigated point, than to declare openly and fairly that the property of both sections of the Fraternity shall never be alienated from the benevolent purposes for which it was originally intended; but shall together form one common fund, to be appropriated equally to the distressed of the united community, without respect of persons, or to the education of the orphan children of Masons, as the case may be; that the names of the trustees shall not be changed; but in case of death or withdrawal, the United Grand Lodge shall possess the power of nominating successors, who shall be instructed to take a special care that the property be not diverted to any other use or purpose whatsoever.'

" 'And with respect to rites and ceremonies,' Bro. Deans added, 'I suppose we shall have to deal with them summarily, so as to secure a perfect uniformity, according to the old Gothic Landmarks, Charges, and Traditions; for I shall never consent to depart from these authentic precedents under any circumstances or conditions whatever.'

" 'It will be absolutely necessary that we make it clearly understood at the very outset,' said the R. W. M., thoughtfully, 'that it must be publicly acknowledged, without any mental reservation or self-evasion of mind, that *genuine ancient Masonry consists of Three Degrees, and no more, viz: those of Apprentice, Fellowcraft, and Master, including the Royal Arch; and a declaration to this effect must be insisted on as a sine qua non, before we can enter on the details.*'

" 'The question is,' Bro. Shirley replied, 'how will the ancients swallow this bitter pill, after having asserted in their book of Constitutions, that the Order is composed of Four Degrees?\*' This doctrine has become incorporated so essentially into their system, as to constitute an absolute article of faith, and, in reality, is the sole difference between us and them. They plume themselves upon it, and have passed strong censures on the Constitutional Grand Lodge, because we repudiate it as an innovation. The question is, Can they consistently acknowledge themselves to be in error?'

" 'Dr. Hemming,' continued the Square, 'here produced an elaborate engraving of the (so-called) High Degrees, and explained it to the Lodge as being a complicated diagram, published by the ancients about the year 1790, of several degrees of Masonry which they had derived from France. It was entitled *Mysticum Sapientiae Speculum*, and contained numerous symbols of the different Orders of Continental Masonry, and also illustrations of the acknowledged Masonic Cypher. It consisted of a Cross, inscribed in a Circle, the former containing eight Squares, completely charged with emblems of certain

\* Ahiman Rezon, p. 113, Harper's ed., 1813.

Degrees, not generally known in this country. 'The first Square, beginning at the top,' he said, 'is the carpet or floorcloth of the Degree of Knights of the East and West, surrounded by the letters B, D, S, H, P, F, G, which signify Beauty, Divinity, Strength, Honour, Power, Fidelity, Glory.\* The second, on the left hand, represents the Birth of Light from Darkness; the next contains the emblems of the degree of Rose Croix;† and the fourth is an allegorical representation of the Order of Harodim.‡ The fifth is the Brute Stone (our Rough Ashlar) symbolizing the elements of Blue Masonry. Then we have the Arches of Enoch, as illustrative of the Degree of Knights of the Ninth Arch;|| and after it the Cubical Stone (Perfect Ashlar), which, according to a legend at the foot, contains the Sacred Name; and, last of all, a diagram of the Degree of Prussian Knights, or Noachites;§ and in the lower spandrils are vestiges of the Spurious Freemasonry. In the circle we have a brief exposition of the Seven Liberal Sciences, and at the four cardinal points are appropriate Latin mottoes. The crest, or surmounting symbol, is a hieroglyph appended to the Degree of Knights of the White Eagle and Pelican.¶

"After this extraordinary engraving had been examined," the Square continued. "the R. W. M. observed that, 'as it was their intention to confine ancient Masonry to its primitive category of Three Degrees, he entertained an idea of republishing this curious document at the union,\*\* with certain alterations, as a testimony of the exclusive claims of Blue Masonry to the sole consideration of the United Fraternity. Thus he would enliven the dark angles of the Brochure with the words—No RARCH—No KTPS—No HRDM—No KADH, &c., as a standing proof that our Grand Lodge acknowledges Three Degrees only; and that, if other Degrees or Orders are tolerated, they must be entirely disconnected with the United Grand Lodge of Ancient Free and Accepted Masons, and work under Grand Lodges of their own.'

"'This will be a most judicious step,' said Bro. Shirley, 'as it will point their own artillery in the proper direction.'

"'But,' said Bro. Wright, 'they have not only put on record their conviction that genuine ancient Masonry consists of Four Degrees, but they have publicly, in the Ahiman Rezon, declared that they abhor and detest the unconstitutional fopperies of cunning, avaricious tradesmen, invented and introduced among the *moderns* with no other design than to extract large sums of money, which ought to be applied to more noble and charitable uses,†† when, in point of fact, if venality really exists, it is all on their own part. But the real delinquent often joins the hue and cry, and is the first to call out, "Stop thief!"'

"'True,' Bro. Deans replied; 'and they have given equal publicity to the avowal that there is an essential difference between us in makings, ceremonies, knowledge, masonic language, and installation,‡‡ when, in reality, if there be any difference between the systems, it is to be attributed solely to the liberties they have taken with the Third Degree.'

"'Bro. Laurie has justly observed, in his "History of Freemasonry," said Bro. S. Jones, 'that much injury has been done to the cause of Masonry by a book entitled "Ahiman Rezon," written by one Dermott, their Secretary, and very imprudently republished by Thomas Harper, in 1800. The unfairness with which he has stated the proceedings of the Regular Masons, the bitterness with which he treats them, and the quackery and vain glory with which he displays his own pretensions to superior knowledge, deserve to be reprobated by every class of Masons who are anxious for the purity of their Or-

\* See the Hist. Lmks., vol. ii., p. 117, for an explanation.

† See Hist. Lmks., vol. ii., p. 347.

‡ See Ant. Mas., p. 83.

§ Ibid. vol. ii., p. 139.

\*\* We have been presented with a copy of this engraving, which contains an elaborate jumble of English, Scotch, French, and German Masonry; and it would require a volume to give a full and satisfactory explanation of its various emblems.

†† Ahiman Rezon, p. xxvi.

‡ Ibid. vol. ii., p. 14.

§ See Hist. Lmks., vol. i., p. 63.

‡‡ Ibid. xxx

der, and the preservation of that charity and mildness which ought to characterize all their proceedings.'

"The *ex parte* observations and censures against the regular Craft,' the R. W. M. replied, 'might be excusable at the first breaking out of the schism, when prejudice ran high, and the disgrace of expulsion was tingling in their minds, as vents for the discharge of superfluous bile, and props to sanction their own designs at the expense of a powerful rival; but why has Bro. Harper reasserted these calumnies at the present moment, when the negotiations are in such a state of forwardness, by the publication of a new edition of the "Ahiman Rezon" even in this very month? This conduct will scarcely admit of an apology; for it is evidently a device to stave off the approaching union, by a final appeal to the passions and prejudices of his Brethren.\* But the remedy is at hand. An authority will be interposed that is irresistible, and the private interests of a few must give way to the general benefit of the Fraternity. We shall take our stand on the ancient Landmarks; and that is a position from which it will be difficult to dislodge us. Besides, most of Bro. Harper's immediate colleagues, including Brothers Perry and Cranfield, are as desirous of a reconciliation and general amnesty as ourselves, and, therefore, we do not anticipate any difficulty when the subject comes fairly before a Committee, composed of an equal number of members from either party.'

"I presume,' Bro. Jones asked, 'that all the Athol Fraternity must be re-obligated before their admission amongst us?'

"It will be unnecessary, I should think,' Bro. Meyrick replied.

"And yet,' said the R. W. M., 'it will be stipulated as an express condition on our part, that, before their names are entered on our books, the O. B. shall be administered. And for this purpose it has been suggested, that a certain number of expert Brethren from each section of the Craft shall meet together at some convenient central place in London, when each party having opened in a separate apartment, a just and perfect Lodge, agreeable to their peculiar regulations, they shall give and receive, mutually and reciprocally, the obligations of both Fraternities, deciding, by lot, which shall take priority in giving and receiving the same; and, being thus all duly and equally enlightened in both forms, they shall be empowered and directed to hold a Lodge under the warrant or dispensation to be entrusted to them, and to be entitled the Lodge of Reconciliation.'

"Accordingly," said the Square, "the Duke of Kent being elevated to the throne, and the preliminaries having been mutually arranged, the Articles of Union were signed at Kensington Palace by the contracting parties, viz., the Dukes of Sussex and Kent, and by Brothers Waller Rodwell Wright, Arthur Tegar, and James Deans, on the part of the constitutional Masons; and Thomas Harper, James Perry, and James Agar, on the part of the Athols; and the Great Seal of each Grand Lodge was affixed on the first day of December, 1813.

"The thirteenth article of union provided that, 'after the day of reunion, certain worthy and expert Brothers shall be appointed to visit and attend the several Lodges for the purpose of promulgating the pure and unsullied system, that a perfect reconciliation, unity of obligation, working, language, and dress, may be restored to the English Craft.'

"On St. John's day, in the above month and year," the Square continued, "this important measure was consummated at Freemason's Hall, by a general assembly of the whole English Craft, and the representatives of several foreign Lodges. As I was suspended from the collar of one of the Masters on this august occasion, I am able to give you a particular account of the ceremony. It was a most magnificent scene, and, unfortunately, the last masonic celebra-

\* These conversations may be considered by living Masons as an exaggerated picture of the feelings and sentiments of the Fraternity. But, in reality, they are a subdued representation of the very high state of excitement which prevailed amongst both sections for several years before the union was effected. And it would be utterly impossible for any person, who had not witnessed the operation of these feelings, as I have done, to form the slightest estimate of the extent to which the rivalry was carried.

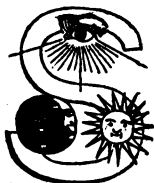
tion I was ever destined to witness; for, a new description of jewels being now adopted, I was laid up in ordinary, and have been in obscurity ever since. I'll tell you how it was."

"You need not give yourself the trouble," I exclaimed, forgetting our compact at the moment; "for I am already acquainted with every detail of that memorable ceremony."

I saw my error at once; for, while I was yet speaking, my companion fell prone upon the table, where he lay silent, and, without any token of animation, a simple Silver Square, and nothing more. I started—rubbed my eyes—the clock struck two—the candles were burning in the sockets, and I thought I must have been asleep. I regretted my premature exclamation, which had, probably, deprived me of some interesting anecdotes of the illustrious Brothers who were principally concerned in that celebrated movement; for, as to the transaction itself, it had been already laid before the public in Preston's "Illustrations," and in my own letter to Dr. Crucefix on the "Origin of the Royal Arch."

### THE BROOK.

BY MRS. SOPHIA H. OLIVER.



INGING low a pleasant song,  
Soft the brooklet flowed along;  
By its side a maiden fair  
Sat and comb'd her golden hair.  
Mirror'd in the crystal tide,  
Laving cool her snowy feet,  
While she watched the waters glide,  
Soft she sang in numbers sweet.

"Fairly brooklet, lovely stream,  
Born in mountains far away,  
Where the dazzling snow-drifts gleam,  
All the long bright summer day:  
Tell me did thy gentle heart  
Grieve to leave thy parent spring,  
Or why dost thou where'er thou art,  
Still thy mournful farewell sing?"

And the singing brook replied,  
To the maiden sweet and fair,  
She who sat its waves beside,  
She who sang that pleasant air:  
"Maiden as I onward glide  
O'er the white and gleaming sand,  
Mirroring in my crystal tide  
Heaven's blue dome, and smiling land:

Happy thoughts of youthful home,  
Like remember'd music's strain,  
With their balm and healing come,  
To my raptur'd heart again.

But when stars so pure and bright,  
 Bless me with their loving gleam,  
 And when water lilies bright  
 Nestle in the flowing stream.

When beside my margin fair,  
 Maiden's sit and braid their hair,  
 Maidens bathe their snowy feet  
 And sing to me in numbers sweet.  
 Why should I forever grieve  
 For the friend I left behind.  
 Why a mournful measure weave,  
 And why to all that's fair be blind?"

Maiden sweet this lesson learn,  
 From the humble brooklet's song,  
 Cheerful hearts will never spurn,  
 Joys which to the hour belong.  
 Though thy weary footsteps stray,  
 From thy youthful home of love,  
 Flowers still grow along the way  
 And Heaven's blue sky bends soft above.

#### THE TEMPLE AND ITS BUILDERS.—No. 10.

BY PROF. LIPPITT.

Herod the great, the son of Antipater, was born in the year 72 B. C. His father was a noble Idumean, and his mother of an illustrious family of the Arabians. As the Idumeans had at that time embraced Judaism, he, of course, was brought up in the Jewish religion. Antipater had four sons, Phaselus, Herod, Joseph, and Pheroras. He had also one daughter named Salome, famous in the history of those years. Antipater having acquired great influence in Judea and the neighboring countries, was enabled to make honorable arrangements for his sons. Herod was therefore made Governor of Gallilee, being but twenty-five years of age.

Herod being a bold active man, and desirous of signalizing himself, attacked a horde of thieves that infested that country, and having taken their leader and several of the most influential members, caused them to be put to death. For this act he won the admiration of all the people, and gained the applause of even the Governor of the province. But his enemies represented that he had put these innocent men to death without trial, and obtained from Hyrcanus, the High Priest, an order for Herod to appear before the Sanhedrim. He came arrayed gorgeously in purple robes, and attended by a large retinue of armed

men. The Sanhedrim were awed by his appearance and released him, only one of their number daring to speak before him. Samias denounced Herod for his audacity, and upbraided the Council for their cowardly fear; predicting, for this lunacy, they would yet suffer at the hands of Herod, which was actually fulfilled, for Herod put every one of this Sanhedrim to death afterwards, except Samias and one other. Herod fled to Sextus and obtained from him the government of Coelo-Syria; where, raising an army, he marched on Jerusalem to be revenged for the indignity offered him by the Sanhedrim, but withdrew at the earnest entreaties of his father and brother.

Antipater having been poisoned by Malichus who seized the government, Herod and Phaselus laid a plot for the destruction of Malichus, in which they succeeded completely. A civil war sprung up in which Herod and Phaselus were victorious. Herod was now Governor of Judea, and about this time married the beautiful Marianne, to whom he had been betrothed already four years. Antigonus having invaded Judea, Herod met him and completely routed him, and entered Jerusalem in triumph. But soon after, through treachery, Phaselus was slain, and the strong places of Judea fell into the possession of the enemy. Herod fled first to Arabia, thence to Egypt, thence to Rome, where having won the favor of Antony, he was invested with the title of "King of Judea" by the Roman Senate. Herod now returned rapidly to Judea, and having released his wife and family, besieged in the castle of Mesuda, he gradually recovered all the strong places in the kingdom, when with the aid of Roman legions, he captured Jerusalem, and gave it up to pillage.

Herod was now in the sole possession of Judea, but as he had reached the throne only through much blood, so he deemed it necessary in order to consolidate his power, to resort to the sword, and cut off all the leaders of the factions which had opposed him. Among these, were included the whole Sanhedrim, with the exception of Samias, and one other member, Pollio by name, who during all the siege had been in favor of receiving Herod. Simon the son of Pollio, was the one who took the Savior in his arms. (Luke, 11, 25—36.) His son was Gamaliel, president of the Council at the time Peter spoke in his defense, and the instructor of St. Paul.

Herod stained his character at this time by some of the most atrocious murders; even his brother and his own wife, the beautiful Marianne, fell victims to the jealousy of the cruel King. After her death, Herod was stung with the most bitter remorse, and became subject to fits of insanity. But his cruelty increased with his malady.

In the thirteenth year of his reign, a great famine fell upon the land

of Judea, which brought on a pestilence, sweeping away multitudes. Herod immediately melted down the plate in his treasury, and sent to Egypt to buy corn for his people, by which means so great a quantity was brought into Judea, that a portion was sent to Syria, which was suffering under the same calamity. As the flocks had died and the wool became scarce for the clothing of the people, he imported large quantities from foreign countries. By these acts, he won the respect of the people, and acquired the fame of a wise and generous prince among surrounding nations.

Herod being now at peace with the surrounding nations, began to manifest that passion for building, which controlled the rest of his reign. He first built a palace upon Mount Zion, which in its magnificence and extent rivalled the temple itself. He next built a splendid palace on a beautiful hill seven miles from Jerusalem, where he had obtained a victory over the Parthians, which he named *Herodium*, after himself. He built the city of Cesarea, and constructed a safe and commodious harbor. The moles of the harbor were built of immense stones, brought from a great distance. Some of them were 50 feet long 18 broad, and 9 in thickness. He was twelve years completing these works at Cesarea.

In the year 19 B. C., Herod formed the idea of rebuilding the temple, by which he hoped to conciliate the Jews, now much exasperated on account of his having introduced the theatre, and other Greek and Roman customs into Jerusalem, and also to gain for himself an enduring monument.

The second temple had been originally much inferior to the first; but now after the storms and wear of 500 years, still more after the injury by wars in which it had suffered severely, being always the last resort of the besieged, it had lost much even of its original splendor, though it had not lost its hold upon the affections of the people. Herod purposed to remove the old building entirely, and reconstruct the temple of new materials and in much greater splendor. He therefore convened the people and laid his plans before them. But they were alarmed, lest after he had removed the old building, he might not be able to erect the new structure. He to satisfy them promised to prepare all the materials for the new building before he should remove the old one. He therefore made immediate preparations for building, employing a thousand wagons for conveying materials, and ten thousand artificers to work them into proper form, and a thousand priests skilled in architecture to superintend the whole. By these exertions he prepared the materials in two years, when he began to remove the old temple. He then commenced the erection of the new

The whole career of Herod was one of intrigue and bloodshed. In later years, he became jealous of every one. Fearing his sons, he put them to death. His palace at times became a "slaughter house of noble.s" When he perceived that death approached, and that being detested by the Jews, they would rejoice at his death, he conceived the most infernal plan for causing the nation to mourn at his death. He summoned all the illustrious men of his kingdom to meet him at Jericho, where he lay at the point of death. These having arrived, he shut up in the circus, and gave orders that at his death they should be slain, in order to cause the land to mourn when he died. These orders were disobeyed and those men set at liberty. Finally he was attacked by such a terrible illness, that every one declared that he suffered the just vengeance of heaven for his wickedness. His character justified the account of the massacre of the infants as it shows him capable of any crime however atrocious.

In his reign Christ was born, and the stupendous march of those events commenced, which closed on Calvary and Olivet, when Christ arose and ascended.

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by the events occurring at Rome. Nero had died, and several others had rapidly succeeded each other on the throne. At last the eastern army proclaimed Vespasian emperor, who immediately set out for Rome, where he was universally proclaimed Emperor. He immediately sent Titus back to complete the conquest of Judea. During this delay the zealots, the dormant faction at Jerusalem, committed all manner of excesses, and set at defiance all law whether human or divine. To plunder the rich, ravish the women, and murder the resisting, was their daily routine; till Josephus declares that the city "was one great brothel, a horrid den of thieves, and a hateful cave of murderers"

Titus moved forward his legions, and commenced lines of circumlature on Mount Olives. The factions of the city seeing the enemy at hand, united their forces and made a desperate sally with partial success. Titus drew his lines closer, clearing away the gardens that beautified the sloping hill sides, and cutting down the groves of olives. All was laid barren about the holy city. He then sent Josephus, whom he had captured in Galilee, to summon the Jews to surrender. Their only reply was a volley of stones, by one of which a Roman officer who accompanied Josephus was slain. Titus then raised large mounds and set up great towers, which he pushed up to the city walls, and erected his battering rams, with which he began to batter the city walls. In the fourteenth day of the siege, a breach was made in the outer wall, and the Roman legions poured with great impetuosity into the new city. The Jews retreated behind the second wall, and Titus leveled the outer wall, and removed his camp within its former limits. In five days a practicable breach was made in the second wall; but the Jews fought with such bravery that the Romans could not enter the breach for three days. At length Titus was compelled to level the second wall which he had desired to preserve. Titus being now in possession of the whole city except the Temple and the streets around Mount Moriah, together with the castle of Antonio and Mt. Zion, gave his soldiers a respite of four days, sending Josephus again to urge upon the Jews the wisdom of a surrender, in order to save the city and temple from destruction. But this proposal was received with scorn. In the mean time famine raged terribly in the city. The robbers went every where pillaging the houses in search of food. Thousands deserted from the city. These Titus allowed to pass his camp, and go whither they would. But the Arabians and Idumeans of his army, learning that the Jews had swallowed their precious jewels to preserve them, ripped up over two thousand of the bodies of the living prisoners in search of treasure. Titus learning it put a stop to the horrid practice.

Those who were taken as prisoners of war were crucified on the hill sides, in conspicuous places around the city. As many as six hundred were often crucified in a day, until thousands hung dying at a time around the city. Titus continued this till he had cut off all the trees within twenty miles of Jerusalem. The dead in the city had hitherto been buried, but now they were piled in heaps, or thrown over the city wall, causing an intolerable stench.

Titus now took the Castle and tower of Antonia adjacent to the Temple, and shut the Jews up in the Temple. In seven days the Castle was demolished and mounds erected which overlooked the Temple. The sufferings from famine increased. A woman by the name of Mary, being destitute of food, and without the means of obtaining any, killed her own infant and cooked it, and having eaten the half, set the rest aside for another time; but the soldiers attracted by the odor, rushed in demanding the hidden food. She set it before them, frankly telling them what it was. Starved as they were, they turned with loathing from the horrible repast. This circumstance struck both armies with the greatest horror. Titus now brought up all his army to attack the Temple, and soon possessed himself of the outer court, but only after an obstinate battle. He now urged the Jews to save the splendid buildings of the Temple, but they replied that God would not allow the Temple to be taken. Titus set fire to the gates and adjacent building, and pressing forward drove the Jews into the inner sanctuary, when a soldier seizing a fire-brand hurled it through a window, and immediately the whole building was in flames. Titus gave orders personally to put out the flames; but his soldiers seized with a sudden frenzy increased the conflagration, setting fire to all the combustible parts, disobeying Titus before his face.

The battle raged about the altar, and streams of blood ran down the steps into the outer court. Titus finding the Temple could not be saved, retired and gave it up to ruin. About six thousand women and children were burned in the Temple, having taken refuge there. The walls of the Temple were then leveled with the ground, and the space where it had stood, made desolate now, was ploughed.

Thus fell the last Temple, more magnificent than Solomon's, more honored, for its courts had been trod by him who spake as never man spake. The Romans obtained so much gold from its plunder, that it was worth but half its value.

The remainder of the Jews betook themselves to Zion, which was taken and given up to pillage and indiscriminate slaughter. Blood flowed in such torrents down the streets of the city as to bear along the bodies of the dead. The remnant of the nation were led away

captive. Seventy thousand men sold as slaves in Egypt. So many men were carried to Rome, that they could not be sold, and were made to fight each other and wild beasts in the theatres for the amusement of the people. From that day to this, they have been scattered among all nations a despised and persecuted people. But prophecy declares that a brighter future awaits them, when restored to their promised inheritance, they shall rebuild their long demolished Temple, but without the daily sacrifice. For the Lamb has been slain once for all, and brought at last to believe in him whom they have rejected, they shall come with songs to Mount Zion, and the heavenly Canaan, and to the Temple not made with hands, where no shekinah blazes between the wings of outstretched cherubim, but the glory of God and the Lamb fills it with ineffable splendors.

#### INTRODUCTION OF MASONRY INTO FRANCE.



It was about this time, according to Dr. Robison, that Freemasonry was introduced among the continental kingdoms. After James II. of England had abdicated the throne, and taken refuge in France with several of his adherents, it is probable that they would communicate additional spirit to the French Lodges; but that the English refugees were the first who exported Masonry from Britain, or that they employed it for re-establishing the Stuart family on the English throne, it is impossible to prove. Such assertions Dr. Robison has not only hazarded, but has employed them also as the foundation of defamatory conclusions, without adducing a single proof in their support. Notwithstanding the difficulty, however, of determining the precise period when the principles of Freemasonry were imported into France, it is manifest, from the universal consent of the Continental Lodges, that it was of British origin; and it is more than probable that the French received it from Scotland about the middle of the sixteenth century, during the minority of Queen Mary. It is well known that there was at that time a freer intercourse between Scotland and France, than at any other period. Mary Queen of Scots, was then married to the heir-apparent of France; and Mary of Guise, sister to the French King, was at the same time Regent of Scotland.

In consequence of this intimate connexion between the two kingdoms, French troops were sent to the assistance of the Scots, who, having resided many years in the kingdom, and being habituated to the manners and customs of their allies, would naturally carry along

with them into their native country those customs which afforded them pleasure ; and none we know could be more congenial to the taste and dispositions of Frenchmen, than the ceremonial observances of Freemasonry. But it is not upon these considerations merely, that our opinion depends. It receives ample confirmation from a fact, of which Dr. Robison seems to have been totally ignorant. In the year 1645, a particular jurisdiction for Masons, called *Maconnerie*, or *Masonry*, was established in France. All differences which related to the art of building, were decided by particular judges who were called Overseers of the Art of Masonry, and several counsellors were appointed for pleading the causes, which were referred to their decisions. This institution has such a striking resemblance to the Warden courts which existed in Scotland in the sixteenth century, that it must have derived its origin from these. In both of them, those causes only were decided which related to Masonry, and overseers were chosen in both for bringing these causes to a decision. But as similar tribunals were held in no other part of the world, and as the Warden Courts were first established in Scotland, it is almost certain that the French borrowed from the Scots the idea of their Masonic tribunal, as well as Freemasonry itself, at that particular period when there was such a free communication between the two kingdoms. That the French received Freemasonry from Scotland, may be presumed also from the singular pre-eminence which was always given by foreigners to Scottish Masonry, and from the degree of *Chevalier Macon Ecossais*, which, as a mark of respect to Scotland, the French had added to the three symbolical degrees of Masonry, about the beginning of the eighteenth century. Had Freemasonry not been introduced into France till after the revolution of 1688, as Dr. Robison affirms, it is wonderful how such a fact should have been so quickly forgotten ; for it was unknown about thirty or forty years afterwards, at what period the French received it from Britain ; and, if the exiled family had employed Freemasonry for overturning the Hanoverian succession, it is still more strange that such a circumstance should be unknown in a country where concealment was certainly unnecessary. When any new custom is introduced into a nation, the time of its introduction may be remembered for seventy or eighty years by one individual, without being committed to writing ; and, though it be not of sufficient importance, tradition will preserve it from oblivion for a much greater length of time. If Freemasonry, therefore, never existed in France till after the revolution in 1688, it is not absurd to suppose that the period when such a singular institution was established, should be utterly forgotten at the dis-

tance of thirty or forty years from its establishment, though during that time, it was never persecuted by the French Government.

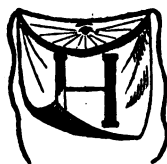
But at whatever period and from whatever source Freemasonry was introduced into France, it assumed there a very remarkable form. The attachment of that people to innovation and external finery, produced the most unwarrantable alterations upon the principles and ceremonies of the Order. A number of new degrees were created; the office bearers of the Craft were arrayed in the most splendid and costly attire; and the Lodges were transformed into lecturing rooms, where the wiser Brethren sported the most extravagant opinions, discussed the abstrusest questions in theology and political economy, and broached opinions which were certainly hostile to true religion and sound government. In the other countries of the continent, similar innovations, in a greater or less degree, prevailed, while the British Lodges preserved the principles of the Craft in their primitive simplicity and excellence. Such dangerous innovations have not the smallest connection with the principles of Freemasonry. They are unnatural excrescences formed by a warm imagination, and fostered by the interference of designing men. Those who reprehend Freemasonry, therefore, for the changes which it underwent in the hands of foreigners, may throw equal blame upon religion, because it has been a cloak for licentiousness and hypocrisy: or, upon science, because it has been converted into an instrument of iniquity. The changes of which we have been treating, arose altogether from the political condition of the countries where they were made. In France and the other kingdoms of Europe, where Popery was the ecclesiastical establishment, or where absolute power was in the hands of their monarchs, the most slavish restraints were imposed upon the conduct and conversation of the people. None durst utter his own sentiments, or converse upon such metaphysical subjects, as militated against the theology and politics of the times. Under such restraints, speculative men, in particular, were highly dissatisfied; those powers which heaven had bestowed, and on the exercise of which their happiness depended, were fettered by human laws; and that liberty of speech restrained, which tyranny had no right to control. For these reasons, the Lodges were frequented by men of philosophical habits, who eagerly embraced an opportunity of declaring their sentiments, and discussing the favorite objects of their study, without dreading the threats of government, or the tortures of the Inquisition.

In this view, the Lodges may be compared to little republics, enjoying the rational liberties of human nature, in the midst of an extended empire, enslaved by despotism and superstition. In the course of time, however, that liberty was abused, and doctrines were propagated

in the French and German Lodges, which it is the duty and policy of every government to discover and suppress. But these corruptions had, by no means, a necessary connection with Freemasonry; they arose wholly from the political condition of the Continental Kingdoms. In Britain, where the Order subsisted much longer than in any other country, its history is stained by no glaring corruptions or offensive innovations; more attention was paid to the intrinsic value of the Order than to its external observances; and the British Lodges had a greater resemblance to charitable meetings, than to pompous and splendid assemblies. Blessed with a free constitution, and allowed every innocent liberty of our nature, we can divulge our sentiments with the greatest freedom, we can mark even the errors of administration, without any to make us afraid. In such circumstances, Britons are under no temptation to introduce into the Lodges religious and political discussions. The liberty of the press enables them to give the widest circulation to their opinions, however new or extravagant; and they are liable to no punishment, by publicly attacking the established religion of their country. The British Lodges, therefore, have retained their primitive purity; they have been employed in no sinister cause; they have harbored in their bosoms neither traitors, nor atheists, nor French philosophers.—*Laurie.*

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#### THE ISLE CALLED PATMOS.



ISTORY scarcely names it. Geography mentions it but little more. Religion alone lingers on its shores, and numbers it among her sacred places. A sentence will suffice to describe it.

Conceive of a bleak and a barren rock in the *Ægean* Sea, about sixty miles south-west from Ephesus; of volcanic formation and jagged outline; seven or eight miles long, and from one to three broad; without inhabitants, except convicts; almost bare of trees; with a few vines and shrubs in here and there a nook; presenting on every side a cheerless and desolate aspect, and you have the Patmos of the Apocalypse. It plainly was no paradise. It was just such a spot as Domitian might well choose for his victims. It was admirably fitted for an imperial penitentiary.

The modern Patmos is somewhat changed from the ancient Patmos. It has historical renown. It has the prestige of sacredness. Its naked rocks have gathered more and deeper soil in the flow of centuries.

It is less a desert waste. It has its port, with, perhaps, four thousand people; its church and holy grotto; its monastery and monks; its library, containing a thousand volumes, and its fortifications. Its natural features, however, are much the same; and despite labor and religion, it is yet sterile and uninviting.

To this then dismal place the Roman tyrant banished John. Would you know his crime? He was a disciple of Christ. He believed in the Word of God. He bore witness to the Christian truth. This conflicted with the religion of the Empire. It frowned upon the iniquities of the great and noble as well as of the vulgar. If it prevailed, it would revolutionize society and the state, and demolish the Pantheon. It must be put down. The chosen instrument was, not truth and reason, but force. John said to the hopeless nations, "God so loved the world, that he gave his only begotten Son to be a Prince and a Savior!" "Audacious fellow!" cried the dominant powers, "be still!" "Off with him to the mines!" commanded the emperor. The lictors seized him, bound him, hurried him to the ship. In a few hours, with favoring wind, they would reach the island. "There," perhaps they thought, as they cast him ashore, "there let him perish, and his hated superstition with him!" Vain hope! Truth is mightier than brute force. It may die, or seem to die, under violence or in prison, or at the stake, but it will live again and triumph. Those desperate men who saw the dead Christ in the grave, and rolled that huge stone against its door, and sealed it with the great seal, how they exulted! In their view the deed was done; the Nazarene had run his course. His very name, if not forgotten, would be the synonym of infamy. Poor fools! That death was the womb of life. Out of it came invincible strength and eternal triumph. The blood of martyrs has been the seed of the church. John had done much for the Christian cause, but it was needful that he should do more. He *must*, therefore, be fitted for it. He had spoken to that age with all the wisdom and fervor of an Apostle; but he must also speak to the future ages, and with that wondrous elevation and magnificence which stamps him greatest as well as the last of the prophets. In order to this, his pure spirit must be still more ennobled and refined. He must go again into the furnace. It was prepared for him in Patmos, certainly by the edict of Domitian; but above this, by the will of God.

Victorinus, who flourished A. D. 270, says he was condemned to the mines. This testimony has been doubted, because it is not probable there were mines in Patmos. But the word may just as well be rendered quarries. In all likelihood this was the meaning of Victorinus. And who need doubt there were quarries in Patmos? The

Ægean Islands abounded with them. Patmos could have been little else. Admit this thought, and the exile of the Apostle has an element of new and deeper interest. He had labored long and suffered much for Christ. In extreme age now, he doubtless thought the rough blasts of life were all blown. A few days more, and he should go home. Heaven was waiting for him—the crown of life was ready. Alas ! Instead of heaven, behold him in dismal Patmos ! Instead of glory, see him toiling in the quarries ! What wonder if at such reverse the venerable man wept ! How natural if his dejection become fixed and deep ! But *the dark to-night issues in the bright to-morrow !* Deep grief is often the precursor of holy and ecstatic joy. In the gloom of Patmos John saw the visions of God. It was the grand point in his life. There centered in it the bliss and glory of ages. He will look back to it, from his place before the throne, with unspeakable gratitude. The memory of it will impel him to nobler songs. He entered that furnace cast down. He came out of it strong and shining as an angel, and gave to the world the grand and divine Apocalypse.—*Nat. Magazine.*

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#### MASONIC JURISPRUDENCE—REPORT TO THE GRAND LODGE OF VIRGINIA.

Leaving, for a time, Anderson's Constitutions, let us go a step further. Some Grand Lodges of our day, looking to the importance of this regulation, have very properly enacted it into a by-law ; and the Grand Lodge of Virginia, for example, in Sec. 12, Chap. III., says : " Any Brother may be a member of as many Lodges as choose to admit him, and ought always to be a member of some Lodge." In this case, a non-affiliated Mason palpably violates a wholesome requirement, if not a law, of the Grand Lodge under whose jurisdiction he resides. We are aware there are those who read the word " ought" as optative ; but when we look to the fact that the Constitution plainly forbids any withdrawal from the Lodge in which the Brother was initiated, except to adjoin another immediately, and nowhere recognizes non-affiliation or the right to withdraw from Masonry, we take it to be the synonym of " must." The word " ought," in the moral code, is as binding and imperative on the conscientious Mason, as " must" is in penal enactments. The wise framers of our Masonic Constitutions, with a conscientious regard to the imperative requirements of moral obligation, always used the word " must," where the performance of the duty imposed rested simply on individual power to comply, as " the candidate must be no bondsman or woman." Here no contingency can prevent compliance with the law ; each can ascertain for himself. They have used its synonym, " ought," only in cases where compliance with duty may be defeated by the necessity of relying on others. Thus,



instead of saying every Brother must be a member of a Lodge, if there be one within one hundred miles of him, the imperative "must" and "if" (always inelegant), are included in the commanding injunction "ought." In other words, he ought unconditionally to do a certain duty; or he must do it conditionally, if he can. In each instance, the obligation to do the duty is imperative.

Under this view of the Brother's position, there can be *little*, nay, no doubt, on the mind of any well indoctrinated Mason, that he is liable to suspension or expulsion from all the benefits of Masonry; and that it is the duty of the Lodge in whose jurisdiction he resides to proceed against him accordingly; and, in obedience to the Ritual of our noble Institution, summon him to shew cause why those rights and benefits with which he *has been invested, as well as his family, if he have one*, now forfeited by his act, should not be *cancelled* forever, or until such time as he may determine to return to the fulfillment of all his Masonic duties.

This applies, we think, to that class of Masons so graphically described by the Grand Master of Indiana, and quoted by the talented and skillful Chairman of the Committee of Correspondence of the M. W. G. Lodge of Arkansas, R. Wor. Bro. Albert Pike, in the following words: "For the benefit of that class of gentry in this Jurisdiction, and to give them 'line upon line, and precept upon precept,' we thus quote from the Annual Address of the Grand Master of Indiana: 'It is known to all who have attentively observed, that those who have withdrawn from membership in the Lodges, are the greatest cause of expense to the Fraternity. When there is to be a public procession, a celebration, the laying a corner-stone, the dedication of a hall, a funeral procession, or the like, how very devoted these Brethren become to the Order! The old aprons are hunted up, and the jewels brushed bright; and they go forth that the world may know that they are Masons!! They visit and sit in our Lodges, which they refuse to maintain, when it is convenient and desirable to do so; and when they are summoned from us by the Gavel of the Supreme Grand Master, they expect, of course, that the Fraternity will follow them to the grave, and bestow upon them honors which they refused to bestow upon the Fraternity.'"

Brother Pike goes on further and states, "that the Grand Lodge of Indiana accordingly declared it the duty of every Mason to belong to some Lodge and pay dues; and peremptorily cut off all who should remain non-affiliated for six months, from the rights of visiting Lodges, Masonic burial, receiving relief from the charity funds of Lodges, and assisting in public ceremonies and processions." In this the Grand Lodges of Illinois and Iowa agree; and the Grand Master of Missouri held that the right of demitting was not to be exercised *of course*; and that *drones* were not wanted in the Masonic hive.

The Grand Master of California in May, 1853, expressed similar views: "No doubt non-affiliated brothers are not entitled to the honors of Masonic interment; and we go further," says he, "and hold that a Lodge has *no right* to confer that honor upon them. We have known it done of late under this jurisdiction; and we hope this Grand Lodge will set the seal of its decided disapprobation on the practice, and peremptorily refuse it for the future. Many Brothers do not like to

refuse, in a particular case, and so the evil practice continually recurs. A general statute only will end it." In these views the Grand Lodge of Alabama and Kentucky coincide.

The talented and ingenious chairman of the Committee of Foreign Correspondence of South Carolina, Brother A. G. Mackey, upon the subject of non-affiliation, draws a distinction between their claims on a Lodge, and their claims on an individual Mason; he says: "The application is made from one Mason to another; and the very existence of a Lodge, or of Lodge relations, is not to be mooted. The true questions, and the only questions are, if the applicant be a Mason, if he be worthy, if he be in want. If he is, the obligation of relief is imperative, and it must, within the compass of each one's means, be obeyed. But as to Lodge assistance, he says, "an unaffiliated Mason may, under some circumstances, have a claim upon his brethren individually—under *no circumstances whatever* can he have a claim upon them in their corporate capacity as a Lodge." In commenting on this view of the subject, Brother Pike says: "But if one applies, either to an individual or a Lodge, for pecuniary relief, and there is time to enquire, there is, in our opinion, no more obligation on an individual Mason, than upon a Lodge, to assist an unaffiliated Mason when his non-affiliation is not merely temporary, occasioned by a change of residence or the like, with the real intention of again joining a Lodge as soon as possible. In either case the question is, is he worthy? Is his non-affiliation such as to amount to and constitute willful and continued disregard of his duty to the Order—that is, *unworthiness*? If it is, he is entitled to no relief whatever, of any kind or character. . . . Still he is not to us, altogether, not a Mason, and we must be sure of his unworthiness, before refusing his request; and there will still remain to be performed, in regard to him, those duties which will tend to heal him of his unworthiness; and all those which we owe, not to him (for he has no claim), but to the Order."

Brother Mackey goes on and disapproves of a resolution of the Grand Lodge of Connecticut, denying the right of demitting, unless for the purpose of joining another Lodge, and thinks it is repugnant to the voluntary character of Masonry; this view Brother Pike combats, and concludes with the following: "We think the true ground is this: . . . He cannot, voluntarily, neglect and refuse to perform all his duties, and remain entitled to all the benefits of Masonry—that would be perfectly ridiculous. Who would join an association where that was the law? The duties of allegiance and protection are reciprocal. We have the *power* to *compel* a Mason to affiliate; but we are not compelled to *use* that power. We do not want, or ought not to want, such members, and many will adopt the alternative, and say to them, 'remain unaffiliated if you like; but in that case you will be deemed voluntarily to have released us from our obligations to aid, assist, relieve, and protect you—choose then as you please.' "

From all the foregoing, it seems then perfectly manifest, that an unaffiliated Mason has no *rights whatever*, except the right of adjoining some Lodge; and that right to be exercised before the judgment of the constitution and law is pronounced against him; and in the failure to

exercise this palpable duty by the Lodges, at last consists the evil. All who have spoken or written upon the subject, proclaim him an unworthy Mason ; but they, and ten times their number, do not make him so, in their *individual* relation, for the obvious reason that as he cannot, individually, absolve himself from such duties as he owes to the Institution, so the Fraternity, acting in their individual capacity, cannot absolve themselves from their duties to him ; and as it is only by a just and legal Lodge, acting in its chartered capacity, and under the injunctions of the Constitutions of Masonry, and By-Laws of Grand Lodges, that he can be invested with the rights and benefits of Masonry, and pronounced *worthy*; so it is only by the same power, acting in the same character, and under the same restrictions, that he can be disfranchised of those rights and benefits, and pronounced unworthy. And in this consists the whole gist of this subject. From the moment a man by becoming a Mason is invested with the privileges of Masonry, he is stamped and becomes a worthy Brother, and so remains, in Masonic technicality, until deprived of them by the same power. Violations of law, immoral conduct, nay, open and admitted drunkenness, theft, and the like, do not make him unworthy ; they, however, place him in a condition to be pronounced unworthy upon trial and proof, and it is the bounden duty of some Lodge to act in all such cases, with promptness and decision ; by which means only, can the individual Mason who is conscientious in the reciprocal discharge of duty, and all, we hope, are so, be guarded against imposition and fraud.

We are aware that many intelligent and enlightened Masons are of opinion they have the right to define the word *worthy*, as applied to one who seeks assistance or the enjoyment of any benefit conferred by Masonry ; even our learned and skillful Brother Pike says, “suppose a man joins the Order through interested motives—solely to have a right to claim relief—and demits as soon as he receives the third degree. There cannot be a more *unworthy* brother. Every unaffiliated Mason, who remains so voluntarily, when he can avoid it, is *unworthy*.” But will not every right-minded Mason, certainly Brother Pike himself, admit the great danger there is in attempting to scan motives under any circumstances, and is it not, confessedly, an attribute of Deity only ? The inevitable consequence of the exercise of that attribute by a human tribunal, would be to erect a standard of worthiness, whose dimensions must of necessity be measured by the variable and elastic consciences of different men in their individual character ; and wholly at war with the universally admitted dogma, that every man shall be presumed innocent until the contrary is proven, after trial and investigation.

The qualification, “when he can avoid it,” which he introduces in his second class of unworthiness, declares on its face the necessity for trial and investigation by an unbiassed or competent tribunal, or why insert it ?

It seems, then, from every view of the subject, and the concurrent testimony of skillful and competent evidence, that every unaffiliated Mason is living in open and continued violation of Masonic law, either voluntarily or involuntarily. If involuntarily, and therefore ignorant of the penalty attached to his apparent contumacy of law, it is the highest

duty of a Mason, and consequently obligatory on a Lodge of such, to notify him of his position and danger, and by kindly advice produce a reformation; consequently the Lodge nearest his residence should take cognizance of his case, and summon him before them, to give him an opportunity to explain his position and conduct, and if satisfied, to aid him in all Masonic kindness and brotherly love, by resolutions or otherwise, to fulfill his duties to the Order and to the Lodge.

It may be that membership, with him, implied the imperious duty of paying monthly, or other contributions, of attending all meetings of Lodge, whether stated or occasional, etc. If he appears and pleads pecuniary disability, without injury to the claims of self and family, or in the second case age, infirmity, distance from a Lodge, etc.; in either case he is still a worthy Mason, and his involuntary and perhaps deeply regretted inability to comply with the requisitions of law, calls loudly on the Lodge for relief—a call never made in vain—and they should say at once, in full Masonic charity, become and remain a member, and by resolution we, in full and tender consideration of your case, and perfectly satisfied with your statement, from this time relieve you from all Lodge dues, and from personal attendance upon our meetings, except such as may be entirely convenient and voluntary on your part. Nay, more! we give you authority to receive from our charity fund, quarterly or otherwise, so much as the necessities of your family require, and we can afford to give. Perhaps this is an aged Brother, who in the hour of his prosperity in business, lent his time, his money, and his counsel to build up your infant Lodge in time past; but withdrew when overtaken by the pecuniary embarrassments incident to all reverses in business life.

How delightful, then, by the plainest exercise of one of the plainest duties which one Mason owes another, to make him and his pensioners on that charity fund, the honey in the hive of Masonry, which he, perhaps in a greater degree than any present member of the Lodge, contributed in accumulating.

This charity fund, “like bread cast upon the waters” now returns with ten-fold interest to bless him who cast it there. It ministers to his necessities in its true Masonic character, and at once enables him to redeem those inestimable pledges to the institution which he had involuntarily forfeited.

But a darker and more unwelcome picture now presents itself! another Brother, it may be in affluence, appears to answer the summons, and put upon defence, says his absence and non-affiliation was intentional, and designed on his part, knowing no other, as a declaration of his renunciation of the rights and privileges of Masonry, and a voluntary abandonment of all its behests. And inasmuch as he assumed those pledges of his own free will, he now of his own accord relinquishes them to the Institution who, under those circumstances, invested him with them. “True, my Brother; but this only regards yourself, and as far as you or your honor is concerned, the observance of this self-imposed excommunication may be perpetual; but you have, it may be, a wife, perhaps, to become at some day a widow! you have children at some future time to become orphans! and when the Gavel of our Grand Master shall have summoned you to the

Grand Lodge of Spirits, they will claim, if need be, all those benefits to which, through you, they have a right, but which you, unknown to them, have practically and voluntarily forfeited, certainly denied to the Fraternity while living."

These solemn engagements being voluntarily self-imposed by both of the high contracting parties, and intended to endure during and after life, being cancelled by the voluntary act of one of the parties, it remains for the other, in obedience to law, and in accordance with the requirements of right, to perfect the severance.

There are in Masonry no set forms for excommunication from the Institution, because, like parricide among the Spartans, the human mind never conceived that such an offence as voluntary abandonment of duties, so delightful, so God-like, could occur. It is well known, too, to all Masons that the obligation to perform those duties lasts till death. Masonically speaking, there are but two forms of death: Suspension and Expulsion, or temporary and eternal death; during the continuance of which, the Mason, and all claiming under and through him, are deprived of all the benefits and privileges of Masonry, and are, in technical Masonic language, dead.

We would say, then, that in this class of non-affiliated Masons, it is the duty of the Lodge, in the exercise of that God-like charity which "hopeth all things," first to admonish kindly, calmly, but firmly; that failing, to suspend from all the privileges and benefits of Masonry for twelve months, with the express understanding, that in the event of continued persistence, it would be construed into permanent voluntary excommunication, and so pronounced, by entering up a sentence of Expulsion.

In the civil code expiable crimes are atoned for by incarceration in a common jail or penitentiary; during which the prisoner undergoes a temporary death, as a member of society and citizen of the commonwealth; that performed and ended, he is restored to society and his own social rights, and by law may be restored to his legal rights or citizenship. So in Masonry, Suspension operates a temporary death, during which, he and all claiming under him, are deprived of every Masonic benefit and privilege; the suspension being endured, and ended by limitation or vote, he is restored *ipso facto* to all the benefits of Masonry, and to its privileges by resolution or vote.

By the same civil code, inexpiable crimes are punished with death. So in Masonry, there are offences deserving capital punishment, and that form of punishment is Expulsion from all the benefits and privileges of Masonry forever; we say forever, because looking upon it as capital punishment in the civil code, he is Masonically dead forever, and cannot be restored to life by law, resolution, or ballot. If this view be correct, it proves that Expulsion should only be resorted to in extreme cases, and then only after all other means have been used to produce reformation, and failed.

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And God said, Let there be light; and there was light.

## FAMILY CIRCLE.

THE NORTH EAST CORNER.—We had the pleasure, recently, of making a brief visit to the “North East Corner”—of our State, a region we had never visited before. That portion of Ohio is memorable as having been the theater of the great anti-masonic excitement, some twenty-five years since. All along the Lake shore, and for a hundred miles south into the interior, the population were wild with excitement. Political demagogues and religious (or *ir*-religious), fanatics united to fan the flame; and by the most improbable and unparalleled falsehoods excited the indignation of people against the Order. Their excited imaginations had conjured up a terrible story of blood and murder, and then charged the whole Fraternity with sharing in, or conniving at it. The members of the Craft were denounced from the pulpit and through the press; their characters villified, and their reputation as individuals made the plaything and foot-ball of every hound ready to join the cry of popular denunciation.

Nothing could stand up against the fury of the storm. Some who were naturally craven hearted, and never *true* Masons, deserted to the enemy, and left the ship in the hour of its greatest peril. Others, whose affections were twined around every pillar of our mystic Temple, and whose fealty to the cause no terror could shake, stood firmly to their posts, and were willing to brave every danger. It was deemed prudent, however, to avoid riot and bloodshed, which were counselled and threatened by the fanatics, to cease work and return the charters to the Grand Lodge; then wait for more propitious times, when reason should regain its throne, for the exercise of those rights guaranteed to every citizen of the land.

Most of the Lodges, we believe all on the Reserve, with perhaps one exception, gave up their charters and closed their doors. But years have passed away, and a fanatical one ideaism has had its reign of terror, and now lies buried in the grave its infamy had earned. Masonry lives again on the Reserve, springing up fresh and green among the ruins its enemies had wrought, and proving its claim to immortality.

“Truth crushed to earth will rise again;  
The eternal years of God are hers!”

We visited Painesville, Ashtabula, and Conneaut, at each of which points there is a large and flourishing Lodge, and a Chapter at the two former. At Ashtabula and Painesville, they have comfortable halls, handsomely furnished, and kept with a neatness and cleanliness that would do no dishonor to a private parlor. At Conneaut they are

about building a new hall, which they hope to have finished and dedicated before next meeting of the Grand Lodge.

At Pierpoint Centre, some 14 miles south of Conneaut, we were present at the organization of a new Lodge. It is located in the centre of a fine farming district, and in the midst of a highly intelligent and moral population. Some of the old brethren who had passed through the ordeal in by-gone years, were present, aiding in the enterprise, and rejoicing at the revival of an Order they have so long and so fondly cherished. The new Lodge goes to work with cheering prospects before it. We wish it every success.

At Conneaut we spent an extra day, for rest and recreation. The Tremont House, kept by Bro. Blakely, has so many attractions for the traveler, and Bro. B, is so successful in making a stranger comfortable and contented at his house, that we could not sooner leave. In all the places we visited, our intercourse with the Craft was of the most agreeable kind, and we were received and entertained with a frank and cordial hospitality, that will not soon be forgotten. It was our first visit to the Reserve—if we live it shall not be our last.

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ILLINOIS.—A correspondent writes from Olney as follows :—"Olney Lodge, of which I am a member, is in a flourishing condition. The present officers are : John W. Green, W. M.; Wm. Beck, S. W.; Wm. Cain, J. W. We now number over fifty members, and still have abundance of work. The material we have selected for our Masonic edifice we trust is good, for we have endeavored to be cautious in the selection. The Order generally suffers more from the irregularities of its members than from all other causes ; for it is expected by all that a Mason should act upon the principles of justice and right to all men, and the reverse of such conduct will ensure contempt.

A Mason conducting improperly, not only brings himself into disrepute, but the good and true who are associated in the Order with him have to share partially the consequences of his bad conduct. That little word "**CAUTION**," should never be lost sight of ; it would save us, individually and socially, from many evils. Masons should circumscribe their desires and keep their passions within due bounds, submitting both to the discipline of that Great Light which illuminates the Lodge as well as the pathway of the Mason. On these principles we are endeavoring to act ; in this spirit we are erecting our building ; and we trust when our work is done to receive our wages. *So mote it be.*"

KEOSANQUA LODGE, No. 10, Keosauqua, Iowa.—The officers of this Lodge are: James Shepherd, W. M.; James H. Jackson, S. W.; Henry O. Miller, J. W.; A. F. Davis, Tr.; H. H. Moore, Sec'y.

This Lodge is in vigorous activity, and is really one of the most prosperous in Iowa. We are glad to see our old and valued friend, Bro. Shepherd, still in the Orient. Few men know better how to govern a Lodge, or can execute the work with better skill than he. The Lodge is fortunate in having such a W. M. His heart and head are both right. Long may he and his Lodge live and prosper.

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GRAND LODGE OF NEW YORK.—This Grand Body held its annual communication in the city of New York, commencing on the third of June last. At this present writing, we have just received a copy of proceedings, and as our No. goes to press a little earlier than usual, we have not time to examine them thoroughly. There was a very large representation of Lodges, and the indications are that the Order is in a highly prosperous condition in that State.

The principal officers for the present year, are John L. Lewis, jr., M. W. G. M.; Robt. Macoy, D. G. M.; Finley M. King, S. G. W.; James Hyde, J. G. W.; J. M. Austin, M. D. (New York city), G. Sec'y; Chas. S. Church, G. Treasurer; Rev. Salem Town, G. Chaplain.

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LIFE MEMBERS.—Cane Hill Lodge, No. 57, Arkansas, has become a Life Member of the American Bible Society, by the payment of thirty dollars. That was a new idea, well conceived and well executed. The Bible is the foundation on which Masonry rests; and every member and every Lodge can join in circulating it. What other Lodges will become Life Members;

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GRAND CHAPTER OF MAINE.—We are indebted to Comp. Covell, for a copy of the proceedings of this Grand Chapter at its last annual session. The address of the G. H. P. is limited to local affairs, more immediately interesting to Companions in that State. The report on foreign communications, by Rev. Comp. Pearl, is an admirable review of matters connected with R. A. Masonry in the United States. The proceedings are well gotten up, and bespeak both taste and skill in the Grand Secretary.



## EDITORIAL.

CLOSE OF VOLUME.—With this No. we close our *fifteenth* volume, and cannot let the event pass without some reflections.

We were a pioneer in this work; there being at that time but one small periodical published in the West and devoted to the interests of Masonry, and *that* soon passed away. The enterprise, at the time, was deemed an experiment, and many predictions made that it would fail. We began, however, with caution; published a small work, at a low price, and labored to make it interesting. As it gained friends and patronage, we increased its dimensions; until from 24 pages monthly, at \$1.50 per annum, it has reached 64 pages monthly, at \$2.00 per annum. It is now as large as it can be furnished at that price, unless the circulation were five times what it is, which cannot be hoped for, seeing its patronage is limited to a small portion of community.

If there were any doubts as to the utility of such a publication, at first, there is no room for doubt now,—it has become an actual *necessity*. Experience has proved that no enterprise can flourish, however commendable in itself, without the aid of the press and a literature of its own. Within the last ten years Masonry has regained all its ancient popularity; and this is, in a great measure, attributable to the influence of Masonic publications. But the very popularity of the Order renders necessary the influence of the press; thus changing effect to cause, again to re-act upon itself.

The aid of the press is now necessary to preserve the *purity* of the Order and spread intelligence among the members. What would Masonry *now* be without the influence of Masonic literature? If our books of rituals and principles and laws, our magazines and papers, were suddenly banished from the land, to be seen and read no more, darkness would settle down upon the craft as it did upon Egypt when an unnatural night spread over all its cities and its plains. Masonic literature—a pure, elevated, and instructive Masonic literature—has therefore become an indispensable necessity; and no Mason can properly discharge his duty to himself, and to the Order of which he is a member, unless he assist to sustain it in proportion to his means.

We say, as we have often said before, that *every* Mason *should* have the Review, or some other reliable work, and every Mason *can* have it. If all those of the ten or fifteen thousand Masons in Ohio, who are well able, will *take* and *pay* for the Review, we will agree to furnish it gratis to those of them who are not able to take and pay for it. We make the same proposal to every other State, and also to *each particular Lodge in each State*. And if this were done, we could furnish a much larger work for the same money.

In conducting the Review we have had reference to the good of the Craft; our object has been to make them better Masons and better men; to imbue them with a love of the Order, and induce them to appreciate its sublime and truthful teachings. We have tried to disseminate a knowledge of Masonry in its most important and essential elements and aspects, knowing that it would be appreciated in proportion as it was understood. In this we flatter *ourselves* we have succeeded, in proportion to the extent of our circulation.

The same objects will animate us in the future, and we hope to see increasing fruits. It depends upon the patronage we shall receive whether our usefulness shall increase. If our brethren will give us their general and hearty support, we hope to make the Review emit a still greater light, and see its usefulness increase in proportion to its circulation and the rays it may borrow from that *greater Light*. Thus we shall be the means of spreading light and information, strengthening our mystic temple by the cement of brotherly love, and revealing its beauties and usefulness to the admiring gaze of all.

With these remarks, and the expression of these hopes, we tender our hearty thanks to our patrons, make our best bow, and close the volume. Should Providence spare our life, we will come again to greet you in October, and renew our efforts to make the future more useful and more agreeable than the past.

**A NEW TRICK.**—We were sitting at our door, reading, a few evenings since, after returning from the office, when a *blind man*, led by a little girl, presented himself and handed us a written letter. It was from a Brother in Dayton, introducing the stranger, to us, as a "Bro. Russell." He represented himself as from northern Indiana, and bore testimonials signed by several names, now forgotten. He stated he was made a Mason in Massillon, Ohio, and showed us a Diploma from the Lodge there. On examination we found the Diploma to be genuine, but the name of the person to whom it had been given was scratched out, and this blind man's name was written in the place! He also wore a gold breast-pin, composed of *Square and Compasses* and three links.

We promptly told the man we believed the Diploma a forgery—that the original name was taken out and another substituted. He took it coolly and retired. We at once wrote to a friend at Massillon, to enquire whether our suspicions were correct, and received the following reply:

"You were right in pronouncing Mr. Russell an impostor. There is no man of that name on our Lodge Book, except Bro. C. M. Russell, who is in Massillon *with two good eyes.*"

We are inclined to the opinion that some anti-mason fixed up this man with his gold-pin, his certificate of character, his stolen and altered diploma, and his ready lies, and then started him out to procure money from the craft. It was too shallow an artifice, however, and we detected it at once. You must do up your work better gentlemen if you wish to succeed—or hoodwink the Editor of the Review.

We take this occasion to remind our friends that numbers of impostors, expelled Masons, &c., are passing through the country, with well-digested stories of misfortune, poverty, sickness, &c., and securing money from every Lodge and Mason that is credulous enough to believe the story. When too late, they find they have been duped. Would it not be well to be more careful in dispensing charity, and not permit the unworthy to absorb the funds set apart for the deserving! A word on this subject should be sufficient.

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**PORTRAIT OF BRO. HYNEMAN.**—We acknowledge the receipt of a very finely executed Heliographic portrait of our respected confrere, Bro. Hyneman, of the Mirror and Keystone, Philadelphia. It is from the rooms of M. A. Root & Co., Artists, corner Chestnut and 5th sts. We regard it as a good likeness, and exhibits much artistic skill in the artists.

Bro. Hyneman is a gentleman and a genuine Mason, possessing a large share of that geniality of disposition and kindness of heart which are natural productions of Masonic soil. We wish him a liberal patronage, a long life, and a "glorious immortality." *So mote it be!*

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**SUPERIOR INK.**—We write this with ink manufactured and sent us by W. H. BUTLER & PARR, No. 554 Fifth street. We have tried it for several days, and find that it flows freely from the pen, is of a proper consistence, becomes a jet black, and is *just such an article as is needed.*

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**REVELATIONS OF A SQUARE.**—The volume bearing this title, (one of the very best of Dr. Oliver's works,) is concluded in the present number. We purchased the English edition, which cost us nearly twice the price of the Review, and promised our subscribers that they should have the whole work within the year. We have accomplished it by an extra expenditure of nearly a hundred dollars, in adding 16 extra pages to the March number, and by using an extra proportion of the present number, and in smaller type. We have thought it better to trespass a *little* on our usual variety in the present number, rather than leave the work unfinished; and we have no doubt our readers will approve our course. Hereafter we shall have shorter articles and a greater variety.

**THE FUTURE.**—Our old and valued contributors will continue to write for the Review the coming year, and we have engaged several additional ones. We intend to make the pages of the Review, next year, sparkle with increasing light, and carry with them a genial warmth to the hearts and hearth-stones of our subscribers. Some new and attractive features will be added, giving greater variety, and presenting increasing attractions. We hope to retain every subscriber we now have, and add many thousands to the list. Let every Mason send in his name, and add the Review to his library.

**OHIO RAIL ROADS.**—On a recent visit to the north-east corner of Ohio, we passed over the Little Miami, Columbus and Cleveland, and Lake Shore Rail Roads. This is the most direct, the shortest, quickest and most pleasant route to Niagara Falls, and to the East. These roads are in superb order, tracks smooth and solid, cars clean and pleasant, and every possible attention is paid to the comfort of travelers. The conductors and agents are gentlemen, and are always courteous and attentive to passengers. We commend these roads to our traveling friends. If they call on Bro. STRADER, foot of Broadway, he will furnish them through tickets.

**MASONIC JOURNAL.**—We owe many thanks to the courteous Editor, for Vol. 2 of this excellent monthly, bound. The Journal is published by Bro. G. W. CHASE, at Brunswick, Maine, at fifty cents per annum. Can he send us 1st volume?

**ART.**—Our neighbor, J. INSCO WILLIAMS, the Artist, has been for some time engaged on a Panorama of the Bible, which will be completed the coming fall. Mr. WILLIAMS painted one several years since, for which he refused the sum of twenty thousand dollars; but which he afterwards unfortunately lost by fire. The present one covers a much larger amount of canvass, and will be in every respect greatly superior to the former. We were kindly admitted to Mr. WILLIAMS' rooms a few days since, and permitted to see a portion of the work already finished. When brought before the public it will create a sensation, for it is doubtless *much* superior to anything of the kind ever seen in this country. It will establish the reputation, and we hope make the fortune of, the laborious and skillful artist.

**BLANK DIMITS.**—At the request of many of the brethren we have printed, and shall keep for sale, blank dimits. Those wishing them can remit us \$1, and we will send in return thirty-three blanks,—enough to last any Lodge for a long while.

**BY-LAWS.**—Immediately after the next session of the Grand Lodge of Ohio, we shall print in a convenient form, with neat covers, the form of By-Laws for subordinate Lodges, recommended by our Grand Lodge. Each Lodge can then supply itself with By-Laws, at a much less price than usual. There are only five or six words left blank, which can be easily filled up with a pen.

**A RESTING PLACE.**—We know of no place in the vicinity of Cincinnati, where the wearied and the invalid may retire to rest and recuperate equal to Hillsborough. It contains a moral, intelligent, and most agreeable society; a variety of Churches; a thriving and spirited Lodge of Freemasons; delightful scenery all around it; a pure atmosphere, and two good hotels. The "Ellicott House," and the "Woodrow House," each kept by noble and true-hearted brothers, are equal to any Hotels in the country for comfort, and at either of them our friends can find a delightful home.

**MEETINGS OF GRAND BODIES IN OHIO, 1856.**—All the Grand Bodies will meet at Zanesville the present year. The Grand Encampment will meet on Thursday, October 16. Grand Council R. and S. Masters, Thursday, October

16. Grand Chapter, on Friday, October 17. Grand Lodge, on Tuesday, October 21. We hope *every* subordinate Body will be represented. Come up, brethren, to our annual feast of fraternal love.

**MEDICAL COLLEGES.**—There are three incorporated Medical Colleges in this city, and a printed "Announcement" which we find on our table suggests that it will be well to name them.

The oldest is the "Ohio Medical College," whose history dates far back. We know none of the Professors, save our excellent Bro. L. M. LAWSON, who has recently returned to it, and who would be a valuable acquisition to any institution.

The "Cincinnati College of Medicine and Surgery," is next in age. This we know to be an excellent school, and the Professors enthusiastically devoted to their duties. Bros. BAKER, HARRISON, B. S. LAWSON, *et al*, fill chairs in this school.

The "Miami Medical College" is the youngest of the trio, but a very excellent school. Bros. MENDENHALL and MURPHY are among the Professors.

All of the above schools will commence their sessions in October.

**BOOKS.**—We recently took a tour through the Book Establishment of APPLE-GATE & Co., on Main street, and confess ourself astonished at their immense stock of books, as well as the vast assortment. Where do all the books go to? If our friends wish to buy books of any kind, in any quantity, and at low prices, let them call at APPLE-GATE & Co.'s, 48 Main street.

**THE MAP-SELLER** who called at our office about a year ago, with a "Map of our Country," by Gaston & Johnson, of New York, had better call and bring us the Map he promised, or his name may be given next. We shall not be caught very soon again by a map pedlar.

**BIBLE TIMES.**—This little work, published in Baltimore, Md., monthly, by Rev. Dr. STOCKTON, is worth its weight in gold. Send him a dollar, or five dollars, and you will receive a rich return. There is one article in the July number that is worth five times the cost for a year.

**COMP. A. ADAMS.**—We had the pleasure lately of receiving a call from our excellent friend, Comp. ADAMS, G. H. P. of the Grand Chapter of Louisiana. Bro. A., with his daughters, is making a summer tour in the North, and will attend the G. G. Chapter, at Hartford, on his return. Bright skies bend over him, and fair winds waft him on, and pleasure and health to him and his.

**LAST NUMBER.**—This number closes the Fifteenth Volume. Our books are open for next year, and a large number of names are already entered. We respectfully request our friends to forward their names without delay, and to procure and send us as many additional ones as possible. In the States of the North-West we should have at least double the number of subscribers we now have; and this can be accomplished easily, if each friend to the Review will devote a little attention to its interests by procuring additional subscribers. We ask our local agents, as well as the Masters and Secretaries of Lodges, to present this subject to the Craft without delay. Let there be a *general* effort, and we can easily double our list. No one will regret having taken it when the year is ended, and if they should, we agree to return them their money if the numbers are returned to us in good condition. Send along the names by tens, by scores, and by hundreds. The first number of the New Year will be issued promptly on the first of October.

**LAI D OVER.**—Owing to the extra space occupied by the "Square" in the present number, many brief notices are crowded out, and must wait the advent of a new volume.

## LITERARY.

**UNIVERSAL MASONIC LIBRARY.**—We have received the 13th, 14th 15th, and 16th volumes of this series, from the press of Bro. Robert Morris. These embrace, Inwood's Sermons, History of the Constitution, Lights and Shadows of Freemasonry, Leaves from a Mason's Note Book, &c.,

The courage that attempted the publication of these works, and the enterprise that has produced 16 volumes, deserve success. They form a substantial Masonic Library of incalculable advantage to every Craftsman, and are furnished at a reasonable price.

## LOVED AND LOST.

**DIED**, on the 21st ultimo, at New Bedford, Ind., Bro. Henry Hause, late of Akron, Ohio, a member of Akron Lodge No. 83, and formerly a member of the Grand Lodge of Ohio, aged 54 years.

Bro. Hause was one of the earliest settlers of Akron, and resided there for many years. The growing West held out inducements that prompted him to seek, for himself and family, a new home—and there he found his final resting place. He had but short notice of his approaching end, but, as he was prepared, he calmly laid himself down to pleasant dreams, with faith that he should wake to a glorious immortality. He leaves numerous relatives and friends to mourn his loss.

**DIED**, in Summit county, Ohio, on the 19th ultimo, Bro. Alpheus Kilbourn, a Member of Akron Lodge, No. 83.

Bro Kilbourne had long been a worthy member of the Lodge, and citizen of Akron—a physician of credit, and an honorable, honest man, but declining health had produced a settled gloom and despondency, that resulted in partial insanity. Though in prosperous circumstances he was distracted with the fear of want, which no reason or argument could remove.

**DIED**, in Noble county, Ohio, on the 31st of May, last, Martha, wife of Bro. Gordon Westcott, of Sharon Lodge, No. 136. Sister W. was in the 35th year of her age, and passed to the "better land" beloved and lamented by all who knew her.

**DIED**, in Troy, Ind., July 11th, 1856, Dr. E. C. Sugg, in the 57th year of his age. He had been for many years a faithful Craftsman.

## MARRIED.

At New Haven, Ill., on the 5th July, 1856, by Chas. Vinson, Esq., Bro. Sidney A. Pinney to Miss Anna Hughs, all of the above place.

On the 29th of June last at Buckingham, Iowa, by Rev. Mr. Woodrow, Bro. Jonas P. Wood to Miss Margaret Connell, all of Tama County, Iowa.

In Barnesville, Belmont Co. O., on the 23d of June, by the Rev. I. W. Baker, Bro. Robinson McLane to Miss Mary C. Buchanan, all of Barnesville.

## EXPULSIONS.

**JAMES C. HUNDERFORD** was, on the 21st of March last, expelled from all the rights and privileges of Masonry, by Western Sun Lodge, No. 91, Wheelersburgh, Ohio.

**JOSEPH R. GOOD**, an E. A. Mason, has been expelled by Lynchburgh Lodge, No. 178, Lynchburgh, Ohio.











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